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The

Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

"Pro Ecclesia Dei." *St. Augustine.*

Contents:

OFFICIAL DOCUMENTS
Rev. William Leonard, D.D., D.S.S. 265
Papal Exhortation to Venetian clergy gathered to venerate the remains of St. Pius X—Allocution of Pentecost—Certain books of H. Dumery proscribed—Warning about rebellious priest, G. Taddei.

BEGINNINGS OF THE CHURCH IN QUEENSLAND
Right Rev. Mgr. Cornelius Roberts, D.D., Ph.D. 276

ARCHDEACON McENCROE ON NORFOLK ISLAND, 1838-42. Robert A. Daly, M.Sc.Agr. 285

MORAL THEOLOGY Right Rev. Mgr. James Madden, D.D. 306
Venial Sin and the Sixth Commandment—Administering the sacraments to unknown dying men.

CANON LAW. Very Rev. Mgr. George Gallen, P.C., D.C.L. 320
Stranger as sponsor at Baptism—Prospective convert as Baptismal Sponsor.

LITURGY. Rev. Patrick Murphy, D.D. 326
English Hymns during Low Mass.

HOMILETICS Rev. Bede Heather, S.T.L., L.S.S. 335
St. Paul at Pisidian Antioch.

NOTES 340
Notice of vacant lectureships—Mother Mary McAuley (Dom William Ximenes, O.S.B.)

BOOK REVIEWS. 343
Australia: The Catholic Chapter (Murtagh); A Shewing of God's Love (Julian of Norwich); And Yet So New (Lunn); The Acts of the Apostles (Martindale); Mother of the Redeemer (Ed. McNamara); St. Bernard of Clairvaux (James); Lord That I May See (Van Doornik).

SHORT NOTICES 275, 339

GENERAL INDEX FOR VOLUME XXXVI 350

Nihil Obstat:

THOMAS HARRINGTON
CENSOR DEPUTATUS.

Imprimatur:

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1a die Octobris, 1959

Official Documents

PAPAL ACTS

EXHORTATION

To the clergy of the whole Venetian territory gathered at Venice in the Basilica of St. Mark to venerate the remains of St. Pius X.

Beloved sons: Forty-five years after he attained his heavenly birthday in the eternal fatherland, Pius X has returned for a few days to Venice, to the land of his birth, to the field of his apostolate. He has come into the midst of that humble and generous people, whom he always carried in his heart, even when the cares and anxieties of his high pontifical office weighed heavily upon him.

This glorious but passing visit of his mortal remains We desired to see realized in 1954, and when We were called to succeed him on the Chair of Peter after that of Venice, We put the project in motion with all speed. Even Our most sanguine expectations have been surpassed. We are witnessing a triumph—and such a triumph! It is the triumphal joy of a people acclaiming its son and its father, acclaiming the most splendid Venetian glory of modern times, acclaiming its illustrious Patron. And this is being done with such intensity of fervour that We may well hope to see most edifying fruits of interior renewal in many souls.

At this moment We see with the eye of Our mind all of you, beloved children, gathered in the basilica of St. Mark with your venerable Bishops—great crowds representing the three Venices. With you We present Ourselves before the sacred urn deposited under the great dome of the Golden Basilica, in front of the altar of the Evangelist, St. Mark, not far from the greatly venerated Nicopeja, and close to that historic ambo from which the robust and lucid teaching of Patriarch Sarto was heard. It is sweet to remember that honeyed word, which We Ourselves, aged fifteen, heard with Our own ears in the Church of St. Alexander in Colonna at Bergamo.

It is natural that clergy and people, and priests above all, should ask what new thing Pius X is bringing in this return to Venice, nearly half a century after his departure from the City of the Lagoon. Surely he has some useful things to say regarding

the integral living of a Christian life in the church, life in keeping with present day circumstances. The majesty of death and glorification which followed death confer a special significance to the teaching of this great man, of this great saint.

Even when we consider the varieties of ages, the tumultuous succession of which repeats the weak and the strong points observable in every age—young people subject to the fascination of novelties and of setting themselves in front of their elders, sometimes with a certain presumption: men of mature age tempted to choose what suits their convenience rather than what is conducive to the common and general good—even in this age the obligations of the priest are many and grave. They claim the attention and conscientious consideration of each one.

Pius X returning to the midst of his own, to the midst of those, who by sacred ordination are particularly near to him, gives a solemn reminder which regards three points of sacerdotal life, namely, the dignity of the priest, the love he should have for Holy Church, and his understanding of human and Christian wisdom, as it concerns the lives of those who are called "the light of the world and the salt of the earth."

These are three elements of primary importance for the building-up of our lives, for the efficacy of your ministry, my dear priests. These are three points which this "great priest of the Most High God" will stress. It is good that they should be set before us by one who is the object of such spontaneous popular love, and who stands as a model for all.

Outside and beyond the anecdotes and flashes of "bonhomie," which, repeated and altered in the telling, could not lessen his stature as a man, as a distinguished ecclesiastic, as a pastor of souls, Pius X offers the portrait of a priest with characteristic features, sacred and severe, but tempered by that sense of great understanding so conspicuous in his smile and in the warmth of his speech.

I. SACERDOTAL DIGNITY

The author of the Imitation of Christ in the fourth book, chapter 5, defines surpassingly well the characteristic greatness of the priest before heaven and earth: "Great is the ministry and great the dignity of priests to whom that has been given which was not granted even to the Angels."

It is a ministry of grace, therefore, a singular privilege.

This dignity is inherent in the fact of vocation. Step by step it is defined in the clerical habit, with the conferring of tonsure, in the ascent to Sacred Orders, in the "canonical mission." All this is a poem of respect and love in which Holy Church shows its respect and love for souls and its confidence in its priests.

The Council of Trent, in its sessions, was fully alive to the matter of a due proportion between the perfection of the priest and his sublime duties. The Council expressed itself in a severe and penetrating word, which We often, as it were, in a whisper and in an accent of prayer, repeated to the seminarists and the priests of Our dear Venice. Those high and sublime words are: *Sic decet omnino clericos in sortem Domini vocatos ut habitu, gestu, incessu, sermone nihil nisi grave, moderatum ac religione plenum praeseferant.* These are precise expressions, most worthy of being remembered and repeated like the *Gloria Patri* of the Breviary.

The Christian people, notwithstanding changes of taste and the weakening of the ancient spirit of recollection around the parish, still and always wish their priest to be worthy, enlightened, lovable, holy.

Alas! the dust of worldliness seems to confuse everything and to fall on everybody. But the demand for ecclesiastical dignity remains intact in general opinion and in the intimate appreciation of men's hearts, and even in children.

A priest who is living like fire and consequently a source of light, pure and ardent, is worth anything. Otherwise, he counts as very little even in the consideration of those who for the moment have given up religious practice.

The Exhortation "Haerent animo" of St. Pius X—which in the jubilee of its widely acclaimed appearance we meditated again, on September 18 of last year, when we celebrated the centenary of Giuseppe Sarto's priesthood at Castelfranco—issued from the glowing heart of Pius X as a paternal sigh, in order to recall the clergy, diocesan and regular, of the whole world to the most intense interior life and to the task of sanctification.

Dear priests! If Pius X has penetrated into the conscience of peoples everywhere, if he still stirs up souls, if the teaching Church still harks back to his magisterium, this is due to the

fact that he felt, lived and relished the sublime dignity of the priesthood. He conformed his life to it without effort, with naturalness, in every circumstance from the days that he was a young curate to the great ministry of Supreme Pontiff.

Above and beside every other preoccupation regarding desirable or opportune adaptations to modern conditions in pastoral work; above and beside the application of new resources in approaching the various categories of the faithful, you must give special and chief care to your own soul. I say this to you with all simplicity and paternal familiarity.

The soul of a priest, when pure and ardent, is a mystery of grace, of light, and of love. The Angels of heaven admire it, and see in it a reflection of the Divine Majesty.

Happy the priest who fulfils with faithful care the daily duties of prayer; who loves the recollection of the Church and the house; who draws the living substance of his preaching from the Sacred Book; who in his judgments, in his words, and in his manners conforms to the examples of Our Lord, of His Mother and of the Saints; who does not cultivate excessive confidence in human resources.

Since holiness is necessary for the salvation of his soul and for the efficacy of his apostolate, every priest ought to give the greatest care to regular recourse to the Sacrament of Penance and employ all those helps to piety which experience suggests and the Church approves.

Si ergo sacerdos omnibus virtutibus fuerit ornatus, tunc est quasi optimum sal, et totus populus de illo conditur, magis videndo eum quam audiendo. Nam prima doctrina est videre bonum, secunda autem audire (St. John Chrysostom, P.G. 33, 685).

II. THE CHURCH

Situations change, but the difficulties facing the Church in the fulfilment of its divine mission are never wanting.

To anyone who wonders at it, to anyone who ingenuously confides in a dawn of absolute repose on this earth, in a dawn that brings easy conquests, We present the pages of blood and glory written by the Martyrs and by the Doctors who stood up

always for the defence and honour of the sacred deposit committed by Christ to the Church.

The Church in the days of Pius X stood at its post with finesse but with the fortitude of strong determination.

Some forced the door with violence; others, sad to say, went in for successes which were noisy and lamentable. But upon all the noise and clamour the shadows of night settled down at last.

Pius X, meek and humble of heart, did not flinch before the violence of the powerful of this world, nor did he bend to the flattering propositions of the dialecticians of the various schools. He left the splendid example of his strenuous love for the Sacred Book and for the sources of grace.

He was defined as "a poor country parish priest of the Veneto" and he was pictured as a man confused and lost in the immensity of his pontifical duties; but, in reality, he showed the full sublime measure of the clearsightedness required in a universal Master and Shepherd of souls. Some acts, especially of his government of the Church, stand out as a splendid record of achievement. Such are the creation of the Biblical Institute, the preparation of the Code of Canon Law, the reorganization of the Roman Congregations, the invitation to frequent Communion for adults and early Communion for children, in order to enable them to keep their innocence and resist moral corruption, the rejection of merely political strategies as a means of defending ecclesiastical interests and of upholding the inalienable rights both of revealed truth and of spiritual liberty.

Beloved priests! The interior solidity of the Church is a force that comes to it from the persuasion that it must remain faithful to the mission entrusted to it by its divine Founder, without fear of appearing or of being judged severe or over-prudent.

This Church, which has need of no one, nevertheless entrusts itself to all its children.

As a divine institution the Church represents what is most secure and trustworthy in regard to the salvation of man; but, moreover, it is a sure guide in regard to human relations and to the direction that must be taken in order to solve the problems of everyday living, of social peace, and of collaboration amongst the various peoples.

Holding before our eyes the most luminous pages of the history of all centuries, it can be asserted that the Ecumenical Council is preparing in the hearts of Bishops and priests what every good ecclesiastic has in his programme, a more ardent desire to widen the spaces of charity and remain at his post with clarity of thought and greatness of heart. In announcing the Council, We obeyed an inspiration, from the spontaneousness of which We judged the proposition, in the humility of Our heart, to be a touch of grace sudden and unexpected.

We pray and hope that the Council will renew above all that great spectacle of the Apostles gathered at Jerusalem, after Our Lord's Ascension. We hope that it will show forth again a great unanimity of thought and prayer with Peter and around Peter, Shepherd of the lambs and of the sheep. God grant that the Council may be a great contribution of energies, newly tempered and rejuvenated, in pursuit of those resolutions which will best correspond to the present-day needs of the Apostolate.

The figure of Pius X, invoked likewise as a heavenly protector of the Ecumenical Council stands out on the background of those facts and circumstances which, in his time, gave origin to unconsidered and self-interested judgments. His firm stand teaches lessons like these: We must not seek strange ways for the salvation of mankind and for the defence of its rights. We must not imagine new side-roads to replace what has its roots well fixed in the very essence of institutions of known solidity, and which has the value of century-old experience. This means that in the East we must first come together in greater friendliness, then draw closer to each other, in order finally to effect perfect reunion of so many separated brethren with the ancient common Mother; in the West we must seek the generous pastoral collaboration of both clergies under the eye and the direction of the Bishop, who is the shepherd of all the sheep.

III. HUMAN AND CHRISTIAN WISDOM

The episode of Pius X—We saw him with Our own eyes—annoyed on his coronation day by the acclamations of the crowd is indicative of his mentality and his character.

He loved the people and had a feeling for their exuberance. Later he willingly adapted himself to it. But that head bent

forward, that slow and short gesture of blessing, those eyes reddened from weeping, that smile which was slow in coming remained in the memories of all who had the good fortune of assisting at that ceremony on August 9, 1903. In these signs those present saw the interior discipline of that Venetian priest, whose "bonhomie" was soon understood by all, in its exact significance.

In everything, a priest must carry a sense of measure, a certain graciousness, a courteous cordiality. You understand Us! The faithful do not like to see you immersed in earthly business, as if you must find a solution for everything in the space of a generation. They do not prize a priest who shows himself too effusive or partial. The soutane should be distinguished everywhere by a dignity which is noble and distinctive. It is an image of Christ's tunic—*Christus sacerdotum tunica*—a clearly discernible sign of the interior vesture of grace.

In diebus iracundiae, the power of self-control is very meritorious. Let friends find in you moderators of all passions even the noble passions. Let adversaries, when you meet them be able to judge you as good men capable of standing any test.

Beloved sons! The world is still susceptible, it is always susceptible to the fascination of goodness and of holiness. You are witnesses of that during these days of the presence of Pius X at Venice.

Why do the people invoke this Saint? Why do they seek him? Why do they love him? The answer is easy. There was in him a wonderful assemblage and union of those positive gifts which properly belong to each social class, as characteristics of each. He had the limpid simplicity of the peasant; the frankness and robust energy of industrial workers; the patience of men of the sea; the measured prudence of a shepherd tending his flock; the nobility and austerity of ancient aristocracy; the affability and judiciousness of a master or a magistrate; the goodness and generosity which belong to the Saints.

Let us all insist on this quest and this love of human and Christian values, natural and supernatural. Let us implore the Lord to make us always long for this equilibrium of energies and enthusiasms. The people will then follow us, not to seek ourselves personally, nor to anchor their affections in us, but to

attain together with us, Christ Jesus, Who is *pastor et episcopus animarum nostrarum.*

O Saint Pius, our glorious Patriarch and Pontiff, intrepid and benign, always protect the clergy of the Veneto, of which you remain the grandest *splendor et honor;* protect all the clergy of Italy, all the Catholic clergy of the world. Support the resistance and the *gaudium de veritate* of hundreds of thousands of our fellow-Christians, whom the persecution and oppression of their most sacred liberties are subjecting to hard trials, in vast regions and little places, near and far. For them the Church of the Lord is sighing and weeping.

The word of Jesus is literally true of many: *In mundo pressuram habebitis.* It is our sacred duty to carry in our heart and in our prayers the daily remembrance of those same suffering and sorely afflicted fellow-Christians. Through your intercession, O Pius our Pontiff, may the word of Jesus be once again and always realized: *Confidite, ego vici mundum.*

Fully confident that Our words will find a ready and generous response on your part—as a pledge of God's choicest graces and of the powerful intercession of S. Pius X, We impart to you, beloved sons, and in the first place to the Cardinal Patriarch of Our dear Venice, to the Archbishops and Bishops gathered there, to all the clergy, diocesan and regular, to the seminarists of the three Venices—We impart to all, with effusion of heart, the Apostolic Blessing.

Given at Rome, from St. Peter's, the 21st day of April, 1959, in the first year of Our Pontificate.

JOHN XXIII, Pope.

ALLOCUTION OF PENTECOST

In an Allocution delivered in St. Peter's at the Solemn Vespers of Pentecost (May 17, 1959) the Holy Father spoke of the Ecumenical Council, of the sorrow of the sad situation in China, and of another sorrow caused by new and undue interference of the civil authorities in the affairs of the Church in Hungary.

"The Ecumenical Council," said His Holiness, "should convoke, as to a new Pentecost, chiefly all the Bishops of the Church holding communion with the Apostolic See. Naturally, it

is a gathering which requires immense and profound preparation. It promises, with the help of the Lord, to produce great results in sanctifying the clergy, in edifying the Christian people, and in encouraging by its very grandeur the hearts of all who raise their minds to thoughts of faith and peace."

Referring to the appointment of an Ante-preparatory Committee (announced that very day) the Pontiff said: "This is a first introduction, that is, the beginning of a series of acts and constitutions which suppose preparation in the form of researches and studies voiced in all the languages of the earth. It goes without saying that for all this preparation long months of extensive elaboration will be required."

The Holy Father said that the situation in China seemed to have got worse. "Attempt is being made to consummate the design of inducing Our children into obedience to pastors which are not true pastors; strong and continued pressure is brought to bear on Catholics to make them renounce sweet and salutary subjection to the Vicar of Christ; the churches, which were serene places of refuge for the soul, are now often turned into places of insidious seduction."

The obstacles set to the freedom of the ministry of Bishops and clergy in Hungary affect even the formation and education of candidates for the priesthood. "It is to be feared that these abnormal conditions may be turned into an occasion for justifying further undue interferences of the civil authority in the life of the Church, demanding from Pastors actions which their conscience cannot accept; even perhaps pretending to intrude, for the guidance and governance of the flock of Christ Our Lord, ecclesiastics not chosen by this Apostolic See."

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

Decree proscribing books.

Wednesday, June 4, 1958.

At a general meeting of the Supreme Sacred Congregation of the Holy Office, Their Most Eminent Lordships, the Cardinals entrusted with the safeguarding of faith and morals, having heard the judgment of the Consultors, condemned and ordered to be

inserted in the Index of Prohibited Books the following works written by Henry Dumery:

1. *Philosophie de la Religion,* Presses Universitaires de France, Paris, 1957, 2 vols.;

2. *Critique et Religion,* Sedes, Paris, 1957;

3. *Le probleme de Dieu en philosophie de la religion,* Desclee de Brower, Bruges, 1957;

4. *La Foi n'est pas un cri,* Casterman, Tournai, 1957.

On Thursday, the 12th of the same month and year, Our Holy Father Pius XII, by divine providence Pope, in an audience granted to His Eminence, the Cardinal Pro-Secretary of the Holy Office, approved the resolution of the Eminent Fathers and ordered its publication.

Given at Rome from the Palace of the Holy Office, June 17, 1958.

ARTHUR DE JORIO, *Notary.*

WARNING

The same Holy Office, under date of May 8, 1959, narrates the doings of a rebellious priest, Giovanni Taddei, of the Diocese of Biella, who recently passed to a non-Catholic sect, in which he is said to have received episcopal consecration, incurring thereby excommunication and the other penalties mentioned in canon 2314, § 1.

Moreover, the said Giovanni Taddei has dared to confer sacred orders on Catholic subjects, who, for the most part, had been rejected by their lawful superiors.

Local Ordinaries are advised:

(a) That the subjects thus ordained, according to the circumstances of the different cases, are considered as heretics or, at least, as suspected of heresy: consequently, they must be treated according to the rulings of canon 2314 and 2315 of the Code of Canon Law.

(a) That such ordinations are not recognised by the Church and therefore the subjects in question must be considered as

laymen in regard to all canonical effects, including the faculty to contract matrimony.

From the Palace of the Holy Office, May 8, 1959.

HUGH O'FLAHERTY, *Notary.*

W. LEONARD.

St. Patrick's College, Manly.

SHORT NOTICE

THE BIG SYCAMORE, by Joseph Brady. (Dublin: Gill and Son. 1958. 279pp., 16/- stg.)

"Once upon a time there lived in Letterlee, at the foot of Slievenamon . . ." The first words of this biography will sound sweet chords in the heart of every Irish reader. Actually, the book is a saga of an Irish family spanning over a hundred years. A foreword tells us that the names alone are fictitious—"to avoid any possible embarrassment." But who could be embarrassed to have drawn one's life-blood from such noble characters as Maurice and Kate Fitzergerald? The scope in time is from about 1822 till 1922. In the last pages many will read, for the first time, an eye-witness account of the events that turned an innocent football match in Croke Park, Dublin, into the Bloody Sunday that is now history.

That was a long time after the Fitzergerald children used to climb the big sycamore at their home in Letterlee. Even when small they had uncommon courage and imagination, as may be seen from the report one of them made after his first climb to the top of the tree: he said, "he had looked over the shoulder of Slievenamon and could see into America, China and a few other places." Irish country life of song and story is the background of this simply written biography of Maurice, Kate, and their five children. There is unusual documentary value in this book, and whether you are Irish or not the reading will be a pleasant experience.

When Kate was getting the eldest boy, Jim, ready to enter the Carthusian Order, she had difficulty in buying white socks, mentioned on his list, so she decided to knit them by hand with white woollen thread available at the Mercy Convent, Carrick. The nuns had a supply on hand for making socks for the inmates of the poorhouse. No other colour was allowed, perhaps with the idea of discouraging inmates from passing them on to friends outside, for they would be easily recognised. On the first evening that Kate sat down to knit, a neighbour called and asked very bluntly, "Which of the family is going to the poorhouse?" Such things do indeed happen when mothers are getting their children ready for conventual or monastic life.

But someone has been guilty (or perhaps is the victim) of inaccuracy in stating that Kate had tried her vocation as a postulant in the Loreto Convent, Gibraltar. That convent is in the Irish Province and therefore uses the novitiate at Rathfarnham, Dublin. There is no Loreto novitiate in Gibraltar.

—M.O.

Beginnings Of The Church In Queensland

In his gracious letter to Archbishop Duhig on the occasion of the centenary celebrations in the Northern State, His Holiness Pope John XXIII expressed his congratulation on "the happy completion of one hundred years since the beginnings of the Church in Queensland."

The ecclesiastical festivities, from August 23rd to 30th this year (1959), received additional high distinction from the presence of Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, of Cardinal Gilroy, Archbishop of Sydney, of the Apostolic Delegate, of almost the entire episcopate of Australia, and of bishops from New Zealand, New Guinea and the United States of America. Moreover, Cardinal Agagianian brought precious gifts from the Pope to Archbishop Duhig and the hierarchy of the Province, and a splendid pectoral cross as a gift to the Archdiocese itself.

A birthday which has been so greatly honoured cannot be allowed to pass without an attempt to make more widely known the beginnings of the Church in Queensland. The following lines deal with the days before the formation of the Church here (first article), and with the arrival of the first bishop. This writer is no historian, but he sees in this field a rewarding task for some full-time research worker. Bishop Quinn's life, for example, offers rich material for a colourful and absorbing biography.

In 1826 the Moreton Bay district was declared a penal station for prisoners with colonial convictions. Several years were taken in preparing the station for the full functioning of the scheme, and in 1839 the prisoners began to be sent back to the south. This meant that the convict period was, broadly speaking, the eighteen-thirties. One of the few relics of that period is the Observatory, built as a windmill, on Wickham Terrace. In the thirties, as Archbishop O'Brien assures us, the settlement was visited by that apostolic giant, Father Therry.

A description of Brisbane in 1836 was that it consisted mainly of buildings for military and convict uses. In such an establish-

ment a minister of religion could only have officiated (publicly, at any rate) under permission of the commanding officer, and as a Catholic priest Father Therry probably had to exercise his qualities as a fighter in order to get anything more than the barest toleration. When, after 1839, convicts were no longer sent to Brisbane, a new era began for the town and district. Now it became possible to buy land. The first sale of Brisbane land took place in Sydney, the capital of the colony, in 1842. Land sales began in Brisbane itself the following year. Now the Church made up for what Archbishop Polding called its neglect, by providing the settlement with a resident priest, even with two, as we shall see presently.

In May, 1843, fresh in his new title, and calmly ignoring the clamour it provoked, the "Archbishop of Sydney," the Most Rev. Dr. Polding, O.S.B., arrived in Moreton Bay on the steamer "Sovereign." He said Mass in Brisbane and at Dunwich, on Stradbroke Island. It was on this island that he established the Mission to aborigines which the Passionists conducted for three years.[1] Then he set out on a visitation of the Brisbane district, accompanied by Father Gregory.

PRIESTS BEFORE SEPARATION

On returning to Sydney, the Archbishop lost no time in ordaining James Hanly, who, from being a student for the Diocese of Waterford, had come out to Australia on the "Templar" and reached Sydney in March, 1843. Cardinal Moran stated, on the supposed authority of "the Diocesan records of Sydney," that two priests, "Rev. MM. McGinnety and Hanly, left Sydney 9th December, 1843, in the steamer 'Sovereign' for Moreton Bay."[2] His Eminence was mistaken in several particulars. Not the "Sovereign" but the "James Watt" was the vessel, and Father Hanly's companion was the Rev. John Kavanagh. As Father Roger Wynne pointed out in the "A.C.R." in 1950, Father McGinty (the name is spelt variously) did not arrive in the colony until 1847 and he was transferred to Ipswich in 1852.[3] The late Mr. P. W. Shannon, of Brisbane, who wrote a series of valuable

[1]See "The First Catholic Mission to the Australian Aborigines," by Rev. Osmund Thorpe, C.P.

[2]See "History of the Cath. Church in Aust.," Ch.XV.

[3]See "A.C.R.," Jan., 1950, p. 25.

historical articles, based on research and personal reminiscences, for *The Catholic Leader*, in 1943, had also to deny the Cardinal's accuracy in this same matter.

By courtesy of the Registrar-General of Queensland, the present writer has been able to confirm, on the evidence of the registers, that Father McGinty did not minister in what is now called Queensland until 1852. The Queensland registers for pre-separation years are simply copies of the N.S.W. registers, and these in turn are taken from the Church registers of baptisms and marriages. The names of the officiating ministers also occur, of course, in the registers of burials. The registers really tell a story.

There was no registered baptism, marriage or burial by Father McGinty before 1852.

To William McGinty belongs the credit of getting the fine little stone church built in Ipswich, on the hill where the convent of the Sisters of Mercy stands. (It is now used by the Sisters in teaching music.) Though resident in Ipswich, then no less important a town than Brisbane, the first pastor also ministered sometimes in Brisbane and he travelled over the Darling Downs. He also launched out into the West, doing a baptism in 1855 at Condamine and one at Wallambilla (*sic*) in the Maranoa district.

Father McGinty was very closely identified with his parishioners and they with him in an unfortunate episode after Bishop Quinn's first visitation. A situation arose which had parallels in Sydney and Hobart, in strained relations between newly arrived superiors and certain priests who had been practically *sui juris* before them. The new bishop instructed Father McGinty to return to Sydney, to which he belonged before the division of the diocese, and when the priest delayed the bishop saw fit to suspend him. The congregation felt strongly about this and the sending of another priest by the bishop only raised their feelings higher. It says a good deal for the gifts of the bishop that on going to the parish in person he was able to restore order. Father Wynne described the scene in the church, which, if it does not do credit to those concerned, shows that the parishioners were most devoted to their pastor.[4]

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[4]See "A.C.R.," Jan., 1950.

The reason why Bishop Quinn wanted to remove Father McGinty has not been fully explained, Father Wynne wrote. But light has been thrown on it in conversation with the present writer by a distinguished layman whose grandfather was *magna pars* in the dispute. The grandfather, a member of the first Queensland Parliament and a resident of Ipswich, was one of the parish trustees. The trustees, including the parish priest, had reserved some parish funds for a Catholic boys' school. When Bishop Quinn learnt this, he gave orders to have the money sent to him, but the possessors were reluctant to part with it. It is a situation from which one could draw a moral either way.

Father James Hanly was the first priest in charge of Brisbane. Ordained in Sydney in September, 1843, he was sent to Moreton Bay in December. His lack of experience must have been a handicap, but sufficient title to remembrance was that he was the pioneer pastor of Brisbane for about fourteen years. The first building used as a church, described as little more than a shed, was not in Elizabeth Street, where St. Stephen's afterwards was built, but a block-and-a-half away, in or near Albert Street. Mr. P. W. Shannon had it on the authority of a citizen who had been at Mass in it in the forties that it was situated about the rear of Perry's Building. This site was nearer the centre of early Brisbane, whereas the later church site, where St. Stephen's old church and present cathedral are, was out of "town" in the forties.

Father John Kavanagh conducted a burial in Ipswich in January, 1844, and a baptism in Brisbane in July. The occupations of people of those days, which the registers describe as their "quality or profession," seems to us quaintly named, such as, Innkeeper's Wife, Baker's Child, Shepherd.

With Father Hanly, the priests most active in these parts were Fathers Luckie and Downing. Eugene Luckie moved about between Brisbane and the vicinity of the present State border. He was in Drayton (afterwards "Toowoomba") in 1848 and in other places on the Darling Downs. He and Father Hanly seem to have shared the baptisms pretty evenly between them. The Rev. Robert Simon Downing, who signed himself "C.C.," did many baptisms in Ipswich, Warwick and Drayton, and elsewhere between September, 1850, and July, 1852.

The Rev. Thomas Fenton was in Brisbane in 1854 and he did six or eight baptisms. In March, 1856, a marriage was solemnized by the Rev. Patrick Birch and several other ministrations up to the following year are registered.

In 1858 the Rev. James Power officiated at at least one marriage and one burial.

Special mention must be made of the last parish priest of the town which was soon to become the capital of a new State, the Very Rev. John Rigney. His name first appears in the registers in December, 1857. He had been in New South Wales and Van Diemen's Land since 1838 and he was thus a seasoned missionary when he arrived, with the title Dean of Brisbane. Capable and courteous, he raised the reputation of the Church here. When Bishop Quinn landed, the Sisters of Mercy who accompanied him could not tell whether the Dean's aloofness was due to austerity or to disapproval. He returned to Sydney the same year to become pastor of Camden.

All these priests were in this part of New South Wales before separation, although little has been written of any except Hanly, McGinty and Rigney. All received Government stipends. The new Queensland Parliament repealed the Church Act of New South Wales in its first session in 1860, but provided that clergy already in receipt of stipends should continue to receive them as long as they remained in Queensland, and the estimates presented to that session of Parliament proposed the highest stipend, £150, for Dean Rigney and Father McGinty each. Father McGinty continued to draw his until his death in Bowen in 1871.[5]

Archbishop Polding was in Brisbane for the opening of St. Stephen's in 1850. Again in 1858 he was here and travelled through the Darling Downs on horseback after having already made a six-hundred mile journey in the saddle, which had taken him well to the north of Brisbane. In a letter from Drayton to Bishop Goold, then in Rome, he said he thought Maryborough would make a more suitable episcopal see than Gladstone. Drayton and Warwick were, he said, rising fast.

The Archbishop was making his last visitation of territory which, at his own petition, was soon to be taken from his

[5]P. W. Shannon, Memories and Gleanings, No. 2 ("Catholic Leader").

jurisdiction. Through Dr. Goold he had, a few months earlier, requested the Holy See to erect the Diocese of Brisbane, although he had formerly favoured Ipswich for the see, just as many citizens had wanted the town on the Bremer for the capital.

On May 20, 1861, a burial was conducted by Rev. M. P. Renehan, and this is the evidence of the registers that the third era in the history of the Church in Queensland had begun, for it meant that Bishop Quinn and his band of missionaries were in the infant colony. (Actually they landed in Brisbane on May 10.)

But we are anticipating, and before going on to the appointment and advent of the first Bishop of Brisbane we do well to take a closer look at the church which was to become his cathedral.

OLD ST. STEPHEN'S

There is no more impressive link with the Catholic past in Queensland than old St. Stephen's. Begun in 1847, it was completed in November, 1849, and opened by Archbishop Polding in 1850. The builder was Andrew Petrie, whose house was only a few hundred yards away, across the creek which gave Creek Street its name, and near that curve in the river bank called Petrie's Bight.

The architect was the celebrated Gothic revivalist, Pugin. How this genius, who designed many beautiful old world churches and very many of the features of the Houses of Parliament at Westminster, came to plan a church for early Brisbane, is not so surprising after all. He designed the Abbey for the monastery now called Downside, of which Dom Bede Polding had been sub-prior; the two men knew each other well; and Pugin was at the height of his enthusiasm and productivity when Polding visited England in 1841.

Old St. Stephen's is a familiar sight to passers-by in Elizabeth Street, as well as to Catholics who flock to the present Cathedral, beside the old. Even in the weather-worn condition into which it seems to have fallen soon after its abandonment as a church, old St. Stephen's has not entirely lost its charm. With cornices crumbling, some stones missing altogether, and its three crosses

gone, the high artistic conception of the master architect still finds articulate expression in the doorways, windows and porches and in its overall proportions.

A good idea of the original appearance of the church, and also of its isolation, a century ago is had from a painting by an early and somewhat primitive artist named James. This picture (as may be seen in a photograph of it) was made from Queen Street. The foreground is a steep, low cutting on the edge of what is now Brisbane's main thoroughfare. From here the land rises across a wide open space to the vicinity of the church and the Female Factory. The so-called factory, which had been the women's prison, is seen to the left of the church, but nearer to Queen Street, on the site where the P.M.G. Department premises, facing Elizabeth Street, now are.

Beside the church, adjoining its south wall, is a square yard —the usual churchyard. A few scattered cottages appear in the picture, most of those visible being on the higher land of Kangaroo Point, across the river. In the background are hills, several miles away.

Surmounting the west gable, or front of the church, is a belfry with cross on top. At the opposite end of the roof there is another cross, and a third on the lower roof over the chancel. These three crosses are drawn very freely in James's painting, but an old photograph of the church itself, taken when the cross over the chancel alone remained, shows that this was a cross patee, i.e., with arms expanding towards the ends, like the Cross of Cong.

When the sandstone walls were lighter in colour and the elevation of the site was not lost, as now, amidst tall buildings, old St. Stephen's was a conspicuous and beautiful landmark. The Church of England church, then in George Street, on the ground beside the Executive Building, was not comparable with the Catholic. In a town that was unattractive except for the noble river and lovely encircling hills. Brisbane Catholics must have been proud of the church which was opened to them in 1850.

Old St. Stephen's gave way to the new in 1874. The former church became the first school of the Christian Brothers in

Queensland in 1875. Even after a proper schoolhouse was built on Gregory Terrace, the lower grades of the school continued for a time to be accommodated in the old church.

The ungothic door in the middle of the south wall was not in the original building. The present red iron roof is not, of course, original. It covers the old shingle roof, which may still be under the edge of the iron one.

Inside, the chancel is in good condition. It is occupied by the Propagation of the Faith office, but a prominent Brisbane Catholic layman told the present writer that during the centenary celebrations he entered this office and was so impressed with its sanctuary-like appearance and the memories it evoked that he knelt down and prayed on the spot. The rest of the interior, divided by partitions, is used for the Chancery and Administrator's offices and as interviewing rooms for the cathedral clergy.

The lower half of the exquisite west window is in very poor condition, while the upper and better preserved half cannot be seen from the interior because of a ceiling which has been placed, at half the window height, over an office in that end of the edifice. Still intact are the circular window and three one-light lancet windows in the east wall of the chancel. The narrow door which once gave the choir direct access to their small reserved position behind the altar still exists, with a deeply-worn treadstone beneath it, although it is not used as a door any longer. Also preserved are the sedilia for the ministers at High Mass, consisting partly of recesses in the wall and partly of a stone bench in front of these. The sacristy, with fireplace and door and window intact, is now used for other purposes.

Such is the church which Bishop Quinn, on arriving in 1861, found waiting as his cathedral. On its steps, which then commanded a view of the town, he is said to have stood and asked the question, "Where is the city of Brisbane?"

The new Australians of the sixties felt at home in that church, while all else was strange. In it they found a sacred link with the land they had left behind across a very wide sea. Here they went to "chapel," as they called it, and by their deep

devotion to the Mass instilled into their children that love of the Holy Sacrifice which is the keynote of our Catholicism. Here they received the grace and consolation of the sacrament of Penance, and were united in a bond of marriage which was inviolable. Here they had the Word of God preached to them. For descendants of those pioneers, this is a gracious monument. But we do not forget that we owe it to Archbishop Polding, of Sydney.[6]

CORNELIUS ROBERTS

The Pius XII Seminary, Banyo, Queensland.

[6]Two Brisbane Catholics, brother and sister, whose grandparents were married in the old cathedral, have sponsored a painting of the historic church for the Pius XII Seminary, Banyo. A portrait of Bishop Quinn also has been commissioned, to preserve the likeness of the first bishop for future generations. This painting, based on descriptions by about half-a-dozen eye-witnesses and on old photographs, will hang, together with that of Old St. Stephen's, in the new Seminary library, which is part of the additions solemnly blessed by Cardinal Agagianian on August 23, 1959.

Archdeacon McEncroe On Norfolk Island, 1838-42

The recent dedication of a Catholic church on Norfolk Island by His Eminence Cardinal Gilroy[1], and the earlier appeal for funds through the Catholic Missions Office on the mainland for its erection, have re-awakened interest in the Penal settlement that was *the* feature of the Island in the first half of the nineteenth century. This interest turns attention to C. H. Currey's "Norfolk and Pitcairn Islands, 1788-1857"[2] and J. V. Barry's "Alexander Maconochie of Norfolk Island: A Study of a Pioneer in Penal Reform,"[3] both of which were published in 1958. In September of the same year a relevant document composed by "Revd. John McEncroe, Catholic Chaplain," was discovered and came to my knowledge.

Archdeacon McEncroe gave this document the long and rambling title "Norfolk Island Past and Present in Six Letters on the Penal Administration of Four Successive Commandants Inscribed to His Excellency Sir George Gipps, Knight Governor of New South Wales, etc. With an Appendix on the prevention of revolting offences among prisoners and Practical Reflections on Penal Discipline." Its value lies in numerous directions but chiefly in that it gives a considered, first-hand account of the penal discipline immediately prior to and during the first half of Maconochie's period of superintendence, as well as being a significant contribution to McEncroe's own biography. As Maconochie may be regarded as an 'apostle' of penal reform and the time must soon arrive when the memory of the Archdeacon is accorded the honour of a full biography,[4] the main purpose in the present instance is to publish—it is thought, for the first time—the texts of the Archdeacon's 'Six Letters.'

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[1]*"Catholic Weekly,"* Sydney, June 11, 1959.

[2]*Royal Australian Historical Society,* J. and Proc.: Vol. 44, 325-374.

[3]Oxford University Press, 1958.

[4]Father Roger Wynne's "Archdeacon John McEncroe (1795-1868)" in the *Australasian Catholic Record,* vols. XXXI-III, is the most comprehensive contribution to date.

Norfolk Island was settled first in 1788 with a contingent from the First Fleet; it was abandoned in 1813. Catholics were numbered amongst the convicts held there in those earlier years and the 'convict' priests, Peter O'Neil and James Harold, spent time there and did some ministering in the period 1801-07. The settlement was revived in 1825 as a place of banishment for the worst type of convict. Governor Darling's object was "to hold out that Settlement as a place of the extremest punishment, short of Death."[5]

> Currey comments: "From 1825 to 1840, except for the term of Major Anderson . . . whose firm but just rule from 1834 to 1839 was a welcome relief after that of Major James T. Morisset (1829-34) . . . the prison population . . . was treated with a barbarity from which even Lieutenant Ralph Clark might have recoiled. The reports of Mr. Justice Burton . . ., of Dr. Ullathorne . . . and of Roger Therry . . . , each of them writing from personal observations, prove . . . that a terrestrial paradise was made a hell upon earth. . . ."[6]

In March of 1840 Captain Alexander Maconochie, R.N., took over, and thus began "one of the most remarkable humanitarian experiments in the annals of history."[7] Maconochie had his own ideas for action and these did not always coincide with the positive directions of the British Government. Hence, he disobeyed some of his instructions and was finally recalled by Secretary for the Colonies, Lord Stanley, on the grounds that he could not be relied upon to follow orders.

Maconochie implemented radical departures from long-established reforming practices and many of the reports which reached Governor Gipps were unfavourable to the Superintendent's administration, and the stories about his methods, some of which appeared in the press, derided and ridiculed him.[8] "The feeling against Maconochie," wrote Gipps,[9] "(was) analogous to that which . . . manifested itself in the West Indies against any attempt to ameliorate the condition of slavery." For his own part Gipps gave Maconochie every opportunity to try out his principles, but he could not help taking notice of the reports conveyed to him. Despite these,

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[5]H.R.A., XIII, 105.
[6]Currey, *op.cit.* 347.
[7]Glueck, in the foreword to Barry, *op.cit.*
[8]Barry, *op.cit.* 137.
[9]H.R.A., Ser. I. XX, 690.

it was to be generally agreed that things were better on Norfolk Island while Maconochie was there; certainly they worsened after his removal.

Maconochie's appointment was not a haphazard choice of Government as the official policy was revised after the receipt of the report of the Select Committee on Transportation, 1837-38. A premium was to be placed on moral reform in the endeavour to induce the miscreants into habits of accepted social behaviour. Dr. Ullathorne's reports and statements, based upon his visits to the Island—the first of which was made in 1834—carried a considerable influence in this regard. Knowledge of the conditions also highlighted the extreme need for chaplains for the Catholic convicts, but shortage of priests prevented such appointments until 1838. It was in October of that year that Fathers McEncroe and Gregory and Mr. Harding, as catechist, began their mission on the Island. Gregory stayed a year, his place being taken later by Father Richard Walsh. McEncroe returned to Sydney in 1842.

Father Roger Wynne says that "In Father McEncroe Maconochie found a willing and enlightened collaborator and it is pleasing to find that the confidence so generously reposed by the non-Catholic reformer in the Catholic clergy was equally generously reciprocated." But that the approval was qualified follows in the letter to Father Therry which Father Wynne quotes. "Captain Maconochie's system is working wonders on the first convicted, and experience will enable him to work it to even greater advantage. He is a most benevolent and worthy man though he has been imposed upon by some of the old hands. Unfortunately he has placed confidence in worthless characters, no doubt from the best intentions."[10] McEncroe said this —and more—in his 'Six Letters' to Sir George Gipps.

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Foreword[11]

Norfolk Island,
March 31st, 1842.

"Sir—

As Your Excellency is chiefly concerned in the good government of this settlement in correcting any irregularities that may be shown to exist, and in prescribing proper regulations for the

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[10]A.C.R., XXXII, 23.

[11]The letters were written by a hand other than the Archdeacon's, but are corrected and signed by him. The original texts carry some mistakes of spelling.

guidance of the prisoners, I most respectfully beg leave to inscribe to Your Excellency the following letters.

The same motive that induced me to quit almost civilised society and the company of many respected friends and acquaintances to come here to lead nearly the life of a 'Hermit,' influences me now in committing to paper the following reflections. Viz. a wish to promote the proper treatment and the moral improvement of a large number of unfortunate men, who are members of the Church of which I am an humble and unworthy Pastor.

I have the honour to be,

Your Excellency's most obedient servant,

J. McENCROE.

His Excellency Sir Geo Gipps, Knight,
Governor of New South Wales, etc.

No. 1

"Sir,

The days of this ominous Island seem to be numbered. The Colonial prisoners are kept away, and those here are being rapidly moved off—no English prisoners are arriving or likely to arrive; so the 'body Convict' must soon expire from inanition of 'material.' As a *Penal* settlement it is already virtually extinct, for with its present relaxed discipline it is rather a *Gymnasium* for spoiled children, to work or play nearly as much as they please, than a station for the 'correction' of criminals.

Being an attentive observer of the progress of events under four successive commandants, I intend to offer such remarks on the 'Penal administration' of *each* of these gentlemen as my situation and observation enable me to make, without fear, favour or affection. Having invariably received kind attention from each and all in command, I have no reason whatever to give expression to ruffled or disappointed feelings of any personal nature.

My only object is, by comparing and canvassing what appears deserving of praise or censure, in each, to elicit something that may be serviceable for the future government of the Island,

should it be retained as a Penal settlement. And in my opinion it is admirably adapted, with proper regulations, as a 'receptacle' for the worst class of convicts from our colonies; but it is quite unfit, and ruinously expensive, to be sending prisoners from 'home,' around half the world, to idle half their time here, and to be obliged to send provisions after them, to keep them from starving on the most fertile spot in Creation.

Major James Anderson

I arrived here in 1838, during Major Anderson's command. He was obliging and hospitable as an individual, but austere, punctilious, and over-rigid as a Commandant. He made the most of the Island: his axiom was to look up to the approbation of those above him; he seemed to care little for the opinion of those around or under him. Having taken charge . . . immediately after the Mutiny of 1834, he had many restless and daring spirits to contend with. He formed *too* low an opinion of human nature, as exhibited in those unfortunate men under his charge; if the best conducted prisoners on the island committed a fault any future amendment could never restore him to the Major's good will; he seemed to forget that an angel from heaven, if clothed in mortal flesh on Norfolk Island, could hardly escape contamination amid the wreck of human depravity that lay scattered around.

His over-anxiety to render the prisoners' labour of the highest production value was productive of two serious evils—it created a most merciless and oppressive class of Overseers, and it drove many unfortunate prisoners to maim or blind themselves in order to escape work. Thus, though the government was a gainer on one side, both government and humanity were losers on the other. The constant subject of complaints at the Police Office was 'Neglect of Work,' 'Insolence or Disobedience to Overseers.' The Overseer's word, if required, backed by an oath, caused immediate conviction, 25 or 50 lashes, loss of first class garden, etc. This loss of a garden was the greatest privation to the convict compelled to live . . . on maize and salt junk. . . . It was not taken into account whether the man was *able* to do the work required. If he did not do as *much* as able-bodied men, who were perhaps intentionally pitched against him, he was

convicted of 'Neglect of work' though working the whole day as well and as fast as he could.

Overseers only had a chance of getting wheaten bread, a little tobacco, and occasionally a bit of fresh meat; besides, two years counted as three for them. These indulgences were highly prized and eagerly sought after—the only means of retaining the appointment was by extracting the greatest amount of work from the serfs in their gangs, and by bringing the languid or loiterer up for neglect of work. I once remonstrated with an Overseer who had the name of being a hard task-master. He said he had no alternative: if he did not urge on the work he would be broken as happened to four others who were appointed the same day with himself, but were all *then* at the hoe once more.

Many wretches in order to procure some favour or temporary indulgence used to enter into plots and conspiracies, then inform on those duped by them, and thus receive the wages of iniquity.

Some regulations and the punishment attached to their violation seemed, at *first*, to me very arbitrary and cruel, but a longer residence on the Island has convinced me of the utility of these things. It was forbidden to have a knife or any sharp instrument, to alter the make of slop clothing, to possess money, to fall out of the gang in going to work, to have a dog, a pig or a fowl at any of the huts or shepherd-stations. All these things, apparently trifling and harmless, were liable to much abuse. Knives . . . were often used for violent and vindictive purposes; the clothing used to be stolen, changed and bartered away; money was given to Overseers to aid the giver in getting an easy berth or smoothing the way to the overseership or to shut the Overseer's mouth in bringing forward a charge or detecting any petty theft in which the Overseers themselves did not unfrequently partake . . . a man falling out of his gang on the road would pick up, in a moment, a duck or a fowl, or anything else that may come in his way; a dog at the hut would warn the inmates of the approach of a constable, and would thus enable them to secrete anything of a suspicious nature; as to pigs or fowls they could not be fed, except by *robbing* the government of maize or potatoes. All these former restrictions

have been removed and a full crop of all sorts of abuses has sprung up.

If Major Anderson had given gardens to all the prisoners . . . if he required but a reasonable share of work, and checked the repeated frivolous charges and hard-swearing of Overseers, he would, in the end, have secured as much produce for the government, have fewer malingerers and discontented men, and would have the entire body of prisoners nearly as satisfied with his administration as those in authority over him were with his own, long, arduous, and valuable services while in charge of this Settlement. . . ."

No. 2

Major Bunbury[12]

"Sir—

In April of 1839 Major Bunbury relieved Major Anderson. He was about six weeks on the Island before taking command—during that time he noticed the long and laborious daily sittings of Major Anderson at the Police Office. He thought the Major took too much unnecessary trouble on himself, that, in fact, he was doing the work of the Superintendent of Convicts, and of other subordinate officers. As for himself I heard him say he had no notion of doing the drudgery of the whole establishment, but would take care that everyone under him should do his duty. This was fair and plausible enough if all his subordinates were fully competent for their respective duties. This, unfortunately, was not the case, and proved the occasion of his sudden removal as we shall see.

Major Bunbury was an intelligent, clear-headed and off-handed Commandant; he was affable and good humoured; was not of a cruel or sanguinary disposition though he considered it necessary to have recourse to very severe punishment, at first, in order to prevent, if possible, its repetition; and in this he succeeded, for during the last three or four months of his

[12]Bunbury is not mentioned in Barry's book. Major Ryan, his successor, receives only a brief mention, in a quotation from Maconochie (*vide* note 13); Archdeacon McEncroe's name appears only once and that in a quotation from Ullathorne, applicable before McEncroe went to Norfolk Island.

administration there were very few cases at the Office, and still fewer punishments; the 1500 lashes inflicted at once on five deluded men, who forcibly carried off a boat, swelled the amount of punishment inflicted during his command; but if the Major were to remain six years, instead of six months on the Island he may rest satisfied that a 'second' attempt at boat-taking would not be made, so effectually had this instantaneous punishment impressed the prisoners' mind with *his* determination to check such lawless conduct.

Major Anderson did not in general award as many lashes as Major Bunbury, but, then, Major Anderson kept several, after being flogged, too long confined in a most wretched gaol, which was nothing less than a lingering death. My lot has been to spend many an hour in many a gloomy gaol. I have seen some of the frightful dungeons of the ill-famed 'Spanish Inquisition' and I have never met with a more loathsome hole than the Norfolk Island prison—even the old gaol of Sydney was a palace compared to it. This miserable building is a remnant of a public house, standing since the time of the first settlers, a few feet from the sea. The floor is sunk two or three feet lower than the yard, and is under high water mark. The straw mats on which the prisoners sleep, laid on sandstone flags, are wringing wet every morning, and what is worse, there is little or no ventilation, and there is no knowing when a 'new' gaol will be ready. . . .

But to return to Major Bunbury; when he found it necessary to inflict corporal punishment he sent the men in a few days to their work; and he had a great tact in getting idlers or malingerers to work. When he found some men refuse to go into this or that Overseer's gang he would say, "Well, will you come into *my gang?*" for he had formed some lazy, limping fellows to reclaim several acres of desert land covered with sand into snug and now verdant paddocks and fenced them in with dry stone walls, all under his own eyes. He also announced that no idlers or light gang men would be allowed to avail themselves of the 'Colonial Act' for their removal to Sydney. The next day many cast away their crutches and straightened their backs and turned out to work: on noticing which, he jocularly remarked, "See these fellows who could not move a leg *yesterday*, how they can bounce under a barrow *to-day!*"

This Commandant was rather hasty in despatching the Police Office business. He did not take sufficient pains to ascertain the merits of many cases brought before him; he depended too much on the report of the Superintendent of Convicts who was a hard-fighting and hard drinking old soldier in the Peninsular Campaign—he may have been an excellent Drill Sergeant . . . but he had neither education, judgment or coolness of discrimination to fit him for the proper discharge of the arduous duties of his situation; he had received a fracture in his skull and a little drink soon affected him; he was then peevish and rather vindictive, and woe to any unfortunate fellow who fell under his displeasure. The Major sometimes inflicted unmerited punishment thro' the over-heated statement of this "Sir William the Testy."

However, things were going on smoothly, every man at work, good order prevailing throughout the whole settlement, the civil and military officers on good terms with their chief, when that untoward fracas occurred about pulling down the 'Soldiers' huts.' These huts were undoubtedly a nuisance and a screen for vicious purposes. The Commandant was perfectly right in abating this nuisance, and the whole disturbance arose from a mistaken oversight of a Convict Overseer.

I was an eye-witness to the whole transaction from first to last and I was one of the first who had any conversation with the Major after the occurrence, for he came into my house and ungirt his sword immediately after his collision with the Military. The Major had given orders on a Saturday to the Principal Overseer, a very efficient man in his way, to rebuild one of the huts that was fallen down in a different place from its former site; he said he *intended* to remove all the huts . . . but did *not* give orders about doing so. When this Overseer went to remove this one hut he said the Commandant was about taking down all the huts, or something to this effect . . . the soldiers flew into a rage and said they would allow 'no convicts' to pull down their huts, which contained some potatoes and other little property. Thus the whole originated in this blunder. No man could behave with greater coolness, firmness, judgment and courage than did Major Bunbury during his personal collision with the Soldiers. Unfortunately the 'Captain' immediately in command of the military had as little sense, steadiness or temperance as our

redoubtable Superintendent of Convicts; the men had little respect for him and the Major could place no trust in him; the Soldiers were discontented with him and they wished for an opportunity of stating their grievances; but they loved and respected Major Bunbury, who they said "was a soldier every inch of him."

I know of no person who could sooner set in their proper places the disjointed members of a Penal Settlement and put them all in regular motion than Major Bunbury. Wherever crime exists punishment must follow. . . . The only question is as to the extent and severity of the punishment. I condemn the use and abuse of the lash, but when men will cast reason, commonsense and all moral feeling behind them, the restrictive use of the lash seems then the only alternative to check the animal propensities and bring them back to the proper use of their understanding. Yet admonition and solitary confinement should be tried before having recourse to this 'dernier resort.' "

No. 3

Major Ryan

"Sir—

No sooner did the news of the insubordination of the Military reach Sydney than the 'Cornwall' was despatched with a strong detachment of the 50th Regiment under . . . Major Ryan, and under convoy of the 'Alligator' man-of-war to relieve Major Bunbury and the 80th Regt. This caused a considerable sensation here, and a sincere regret for the removal of the late gallant Commandant.

After about ten days constant fagging at the Police Office, the new Commandant was completely tired of his situation. He called into me one day—we were old acquaintances—and said "he would not take three thousand a year with a permanent appointment at Norfolk Island." He remarked "that he thought he could do anything with *men;* that those here had only the *name,* but had lost all feelings and principles of men." I told him to have a little patience and that perhaps he would leave this place as well satisfied with his exertions as he was in any other region of his extensive services. I pointed out to him the necessity of checking the harsh and oppressive conduct of Overseers, and of giving a fair hearing to the reasonable wants and applications of the

prisoners. For many prisoners fully entitled to make application for some little indulgences at the Office were often refused permission to go there by our Sir William the Testy of a Superintendent. He was a most whimsical character, he kept any little offence a long time in remembrance for a prisoner; a cross look or a smothered half-expression of discontent was construed into an expression of 'disrespect to the Superintendent,' and many an item of punishment is scored in the Police Records under this heading. If a multiplication of punishment could procure *respect*, this Superintendent of Convicts would have been most *respected* but not the most *respectable* of men.

The Major took my hints. He resolved to form his opinion of the individual characters of the prisoners from the Police Records. He soon saw through *Wm. the Testy* and paid little attention to his remarks . . . he pored over, himself, eight or ten huge folio volumes of prison records and noted down *when* each man became due for an indulgence and each one received it to the day accordingly. He drew up wise rules for the guidance of Overseers, he listened to no tales or underhand stories, he saw no man on any business but in the open office; he could see in a moment through an impostor or a hypocrite; he disliked much corporal punishment, but when he found a case requiring it he was prompt in having it inflicted. Thus in a very short time the Prisoners became submissive and contented and the Major seemed as satisfied with his command as he was before downcast and disgusted. He used to remark that for his part "he cared little for spacious and theoretical plans of prison discipline;" that he wished to know each man's character and disposition and to treat him accordingly. By following this plain, common-sense course he brought the prisoners to a state of order, industry and 'contentment' such as did not exist before or since on this settlement.[13] Major Bunbury was for enforcing in the most

[13]This rather conflicts with Maconochie's statement: "I found the island a turbulent, brutal hell, and left it a peaceful, well-ordered community . . . the most complete security alike of person and property prevailed." "All the reliable evidence," comments Barry, "confirms his statement" (p. 167). Against this, McEncroe must be regarded as a reliable witness, that is, up until the time of his departure from the island. Maconochie, comparing his own system to Ryan's, told Gipps (30/6/43) that Ryan had begun an 'indulgent' tendency, "yet, under his rule, offence was very nearly at a maximum; under mine it had ceased for a time altogether; and I attribute this difference mainly to the different objects we thus pursued. His most excellently intended efforts were directed chiefly to the repression of tyranny, and the improvement of their physical condition; mine aimed higher and thus attained more" (p. 143).

rigorous sense the conditions under which prisoners were enabled to return to Sydney by virtue of the Act of Council to that effect; he forgot the well-known maxim amongst Jurists *favores sunt ampliandi odiosa restringenda* "that acts of grace and favour were to be taken in the widest and most indulgent sense, but that acts of pains and penalties are to be restricted to the letter and most limited meaning." While Major Bunbury threatened to prevent any man who was at the office for any *offence,* however trifling, within the time prescribed by the . . . Act from availing himself of its indulgences, Major Ryan took a sounder and more correct view of the matter and said that the offence should be of an "illegal, culpable, immoral or criminal nature," that mere technical, disciplinary offences should not debar them of the indulgence held out to general good conduct for a certain specified time. He kept the 'golden mean' between the extreme vigour pursued by his predecessor, and that of laxity followed by his successor.

As far as my experience of prisoners and Penal Settlements goes I would not wish for a better commandant or a more orderly state of discipline than existed during Major Ryan's seven months' command on this Island. He left it amid the prayers and blessings of the prisoners and he had seen realised my observation to him as noticed at the commencement of this letter."

No. 4.

Captain Maconochie

"Sir,

The 'penal' prisoners of this Settlement were in good order and, in general, well disposed, when Captain Maconochie, R.N., arrived to command in March, 1840. Five or six hundred first-convicted prisoners landed from home about the same time as the 'material' upon which he was to try his *"New System* of Prison Discipline." The old prisoners jumped for joy with the hopes of being enabled to 'reduce' their long sentences to a few years under the Captain's refining and paring-down process.

So the Captain did (though unauthorised to do so) place the 'penal' prisoners under his system of marks and mutual responsibility, and they went on remarkably well, even better

than the new hands, until orders came from Sydney to place them once more under the 'Old System.' This step seemed to be taken by the Superior authorities in Sydney, in consequence of an unfounded apprehension that the little indulgence granted the prisoners on the celebration of Her Majesty's Birthday would tend to the subversion of all penal discipline and even endanger the safety of the Island. Much more was made of this affair than it really merited. The celebration of that day tended to revive the desponding spirits of the old prisoners—it shewed them that they were still subjects of the British Empire and encouraged them to follow that steady course of conduct which alone could one day restore them to the full rights of free-born British subjects.

As soon as the prisoners found out the Captain's kind and unsuspecting disposition, his aversion to corporal punishment and to rigorous measures, they gave him highly-coloured oral and written statements of the hard and cruel treatment of former Commandants and endeavoured to represent the offences which called forth these severe punishments as peccadilloes, merely venial faults, or acts committed under the influence of downright tyranny. By their *own* shewing they were a harmless set of ill-treated men, they admitted that in their former lives they *were very bad men,* but that down here they were very good, or 'intended' to be so, under his mild and paternal government. All this was very fine, some truth cunningly mixed with a good deal of exaggeration and falsehood. However, it produced the intended effect on the Captain's mind. He relaxed or dispensed with nearly all the regulations that were found necessary by his predecessors in office for the proper government of a desperate class of men. The consequence was a series of robberies, boat-building and boat seizing. He left it optional with the prisoners to attend a 'second divine service on Sundays,' as was imperative hitherto. Several absented themselves and spent that time in gambling and thieving, and thus compelled him to rescind that relaxation. Captain Maconochie had repeatedly told the prisoners that he did not look upon an attempt to leave the Island as a *moral* offence—very good; but how were they to leave the Island without committing some act which would be a moral offence? Were they to sail off on the tail of a comet, or on the fin of a whale? That may be no

moral offence but if they were to take the ordinary course of other mortals they should either make a boat or seize one and find some sea stock, all of which must be taken from government property; and I should think that the Captain would not go so far as to assert that stealing government property was no moral offence, though there are several here who hold this latter opinion in theory and practice.

As Major Anderson had too low an opinion of human nature, so Captain Maconochie seems to have fallen into the opposite extreme; he expects to make good subjects out of bad ones, by good feeding, good clothing, some amusement and light labour and by holding out a speedy prospect of returning to society to earn an honest livelihood. This is very plausible and very fine in theory, but he does not seem to pay proper attention to the constituent parts of the dregs of human nature on which he is experimenting. A great part of those placed in his crucible are persons who spent their days in idleness and dissipation and their nights in thieving; who have no inclination for industry or hard work and who are only panting for the means and occasion of recommencing their former vicious courses.

The prisoners brought up in agricultural or other industrious pursuits and who may have fallen into one or two transgressions of the law can be easily reclaimed by kind and proper treatment but not so the habitual thieves and idlers from towns and cities. These will never work from choice or moral impulses. They must be broken into work and then perhaps they may do some good. Besides the Captain seems to overlook the very heavy expenses incurred by Government for the support of his system and the very little return produced from the convict labour under his mode of treatment. If I had a voice in the councils of government I would say to the Captain: "Here, take so many hundred men and a fertile Island, here are sheep and cattle and implements of husbandry, clothe and feed these men in the *sweat* of their brow, and keep a certain percentage on the produce of their industry for your own payment and support." If the Captain *then* persevered in his present 'step and go easy' system he would give a strong proof of the sincerity of his disinterested benevolence.

I have on several occasions expressed my opinion in favour of much of what is contained in the Captain's written system.

I am of the same opinion still but I never could suppose for a moment that he would permit the prisoners under his system to fritter away and mis-spend their time as they do. Two hundred old hands, under Major Ryan's management . . . would do as much work as is done now by the whole of the six hundred new hands. Some of the tradesmen indeed do pretty well for the Government but do much better for themselves. It is true the Captain has had some difficulties and drawbacks to contend with but with all these I think he could have done much more what he has done. He has as many clerks and tradesmen and constables and messengers and bandmen as would suffice for a body of six thousand new hands in place of six hundred.

But to return to the 'penal' prisoners. When the Captain found that he would not be allowed to carry on his new system with them he betook himself to coax them into good conduct by shortening the hours of labour and reducing considerably the amount of work, by doubling the number of overseers and creating a new body of Police so that in fact his available working-hands were nearly reduced to the condition of a regiment with "all officers and few soldiers," and, as such, they pretty much remain. Hence, with upwards of eleven hundred old prisoners, there is a cry for working hands from the heads of all the departments of public works. Everybody asks "where are the working hands?" and echo answers "where?" There are it is true some old men and invalids, but not as many as there used to be of maimed and malingerers in former times. I can feel very well for Captain Maconochie's state of mind and aversion to the lash and that he would have recourse rather to any other means than to it to produce labour and subordination. *Odio crudelitatis in ignaviam incidit*: This is an amiable but weak point in his character. However, he has failed in both—of labour there is not much; as for subordination there is a little, for every man does pretty much as he pleases and he has little to rebel against. The authority of overseers is reduced almost below zero. If an overseer were to bring a prisoner to the office for disobedience or impertinence it is ten to one but the overseer himself would be dismissed or suspended for not 'proving' his charge, for a false accusation, or for being the first to use harsh or provoking language to the prisoner. So there is seldom any case between prisoners and overseers at the office."

No. 5

"Sir,

Before Captain Maconochie's time there was only one Police runner here and an occasional assistant. Yet it was surprising how he, with the aid of the chief constable, the principal overseer and a few other active overseers, used to ferret out and bring to conviction every offender. Now we have all the same petty officers and about twenty-one policemen to boot, not to mention the police for the new hands, and few offenders are detected or prosecuted to conviction, though it is notorious to everyone who has been any time here that there have been three times more serious offences committed for the last year than for the whole three previous years. The solution is two-fold; one is to be found in the character of some of the Police; the other in the feeling that seems to influence the whole body. Some time ago the whole Posse of police were dismissed on account of some well-founded complaints that a few of them were concerned in night robberies. The Captain told his subalterns to select each a certain number and that he himself would select a similar number to form a new Police. The subalterns made a very fair choice but the choice made by the Captain baffled all calculation: in the opinion of every man, both free and bond, he made choice of the most finished set of villains, a few excepted, on Norfolk Island. Then you might see a policeman stationed outside the officers' quarters who was himself convicted a few months before of the most daring robbery ever committed at this settlement on these very military quarters! Perhaps he acted on the idea of 'sending a thief to catch a thief,' but his thieves so manage as seldom or never to catch one. The cue given to the police seems to be to prevent offences if they can, rather than bring many to conviction; and it seems pretty well understood amongst the police and overseers that to be overactive in procuring 'convictions' at the police office is not the best way of getting high in favour.

No doubt, clear police records will look well in Macquarie or Downing St., when contrasted with the heavy records of former times when the slightest offence was punished and recorded. . . .

I asserted that serious offences are more frequent *now* than formerly and so they unquestionably are. The number of house

robberies and store robberies, of sheep stealing and pig stealing, of boat building and boat seizing, of stabbing and maiming amongst the prisoners, arising from jealousy of the most horrid nature; all of these are of far more frequent occurrence *now* than previous to Captain Maconochie's command. . . . In Major Anderson's time if a shepherd missed a sheep he should produce its remains dead or alive, if not he would be immediately dismissed. No sheep used to be missed then—not so of late.

The mentioning of sheep brings on Mr. Ormsby's case which made a sensation here last year. He was accused with having employed some prisoner or prisoners to make away with sheep, for the purpose of annoying a shepherd that he did not like! The knowing ones here saw through the thing at once. Mr. Ormsby[14] was a shrewd hawk who could wind out and pounce on a thief with any man. Some of the finished thieves laid a snare for him and succeeded so far in having him removed, but nobody believed him guilty of the infamous charge trumped up against him. The same 'doves' who laid this snare, endeavoured also to persuade Captain Maconochie that the 'Irish' prisoners were on the point of mutinying in favour of Mr. Ormsby. Nothing could be more unfounded. Mr. Ormsby's rough and bouncing manner did not make him a favourite with any class of prisoners and having the name of being once an Irish Orangeman did not raise him high in the esteem of his Catholic countrymen. But the vile conspirators wished to secure to themselves the friendship and favours of the Captain to the exclusion of the Irish prisoners who were, by far, a better conducted body of men than the London thieves and their associates. The Irish did certainly express their indignation at the base conspiracy against their countryman, though they may have no great predilection for his person or politics.

One most revolting crime that has been prevalent all along on this degraded settlement has, I have many reasons to fear, been on the increase this time back. I explained some of my reasons for thinking so to the Captain and pointed out some measures calculated to check its progress. These measures have been approved and recommended from Headquarters and yet not one step has been made in the matter. I fear the Captain

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[14]Barry, *op.cit.* 109, adverts to the differences between Maconochie and Ormsby. The shepherd referred to was a convict whom Maconochie had reinstated in the charge of the Island's flocks contrary to Ormsby's wishes.

will have to give a rigorous account on the day of Judgment for not attempting at least to put down these 'crimes that cry to heaven for vengeance.' These miscreants are as well-known among the prisoners, by their dress, carriage and conversation, as the most notorious prostitutes on the streets of Sydney, and strange to say several of these have wormed their way to confidence and to places of ease and trust! This has disgusted many of the well-disposed prisoners and so it ought! One miserable being who was not long since notorious for these vile propensities and who is still so, in the opinion of many of his fellow prisoners, is a principal overseer and man of all works to Captain Maconochie, and to his manoeuvres and mis-statements I attribute the Captain's omission in not acting on His Excellency's recommendation in this matter. I shall dwell here no longer on this disgusting subject.

It may perhaps seem strange why I should enter into this detail of abuses under Captain Maconochie's administration, I who have been a warm advocate of himself and his system. I do so because I still wish well to him and to his system. *Amicus Plato, magis amico veritas.* I do so because I clearly see the only chance he has of retaining his command here and of working out his system under perhaps more favourable circumstances is that of retracting some of his imprudent steps, of correcting glaring abuses and restoring discipline and industry; in a word, of placing the settlement in as good a state as that in which he received it from the hands of Major Ryan. I may open the Captain's eyes by placing the whole subject before the public. He himself has often complained that the working of his system is too far removed from the public eye. I am bringing it a little nearer, and by so doing I am proving myself a better friend to the Captain than those who cry out to him *all is well,* when they must know in their hearts that all is not well. Captain Maconochie is a gentleman of kind and amiable dispositions, of extensive literary acquirements and of benevolent views. I wish him success, but he cannot succeed unless he knows and corrects the errors and mistakes of his 'penal' administration."

No. 6

Suggestions For Improvement

"Sir,

Having pointed out some of the defects in Captain Maconochie's administration, it may be expected that I would suggest the remedies. . . .

First: Break at once all the overseers and police . . . and make out of these and from the body of well-conducted prisoners a limited number of overseers. men of some character and of fair repute with their fellow men. Not the dregs and the bullies of the 'Flash Mob,' as many of the present undoubtedly are. Support these overseers in the proper and temperate discharge of their duty as pointed out in Major Ryan's official notice on this subject. It shewed little tact and less judgment in Captain Maconochie to throw overboard the regulations of his predecessors, as if they were a set of fools or reckless tyrants.

Second: Let a fair and reasonable task of every sort of work be agreed upon by competent judges here and in the colony. When the prisoners have performed that task they should be allowed some indulgence for every piece of extra work performed, but they should not be allowed to work for individuals, or to go wandering over the Island in pretence of going to work at their gardens. They should have a fixed time to work at the gardens, but always under the eye of an overseer, as heretofore. They should not be allowed money, for this, to my certain knowledge, is productive of many abuses.

Third: Let the Bush Gangs be also broken up. Many of them are this moment dens of iniquity. The prisoners therein are removed from the vigilance, admonition, and instruction of their clergy—whatever little idea of religion they may carry away from attending divine service once on Sunday; often not at all—: That is soon worn off by the brutal language and conduct with which they are surrounded, both day and night. . . .

And last . . . : Let the Captain be more cautious in what sort of prisoners he places trust or confidence. Let him consult those whose station and character enable them to know the prisoners better than he can, and who can have no sinister or interested motives in leading him astray, as he most certainly has been by some of those vile and designing convicts for their own base purposes. Let him do this and perhaps he may weather the storm which he has gathered over his head.

I cannot say whether Captain Maconochie will take these suggestions in a favourable or unfavourable point of view or whether he will adopt the principal points of reform as marked out, for he seems to entertain a very high opinion of his own notions regarding the treatment of prisoners. . . . It is every

superintendent's duty to encourage and reward the industrious and well-conducted prisoners, and to discountenance the vicious and disorderly. Many prisoners here loudly complain that the Captain has reversed this rule in many instances. No doubt he commenced an entirely new system of prison discipline and he may think himself justifiable in striking into 'new' paths of Government but let him take care that these 'novel paths' do not lead him down a precipice. It is to prevent him and others from falling down such a precipice that I have undertaken this rather unpleasant task—a task I conceive my duty to the Government and to the well-being and moral improvement of the prisoners imposed upon me. . . .

I have acquitted my own conscience and I now leave those who are more competent to judge to form their opinion as to the correctness . . . of my ideas. . . .

I have the honour to be, Sir,

Your most obedient servant,

J. McENCROE."

February 21, 1842.

Postscript: . . . the anticipated storm has partially burst over Captain Maconochie's head in the shape of a succession of aggravated offences. Since the formation of Norfolk Island as a Penal settlement there have not been so many daring highway and black-faced robberies, so many house-robberies with violence, as have taken place within the last few weeks. In fact, no place or property is safe unless what is under the muzzle of the sentinel's musket. Since the prisoners have been permitted to have pigs and poultry the Civil and Military officers' poultry are disappearing by dozens and the Government corn in sack fulls. This state of things, it is clear, cannot be permitted to last long and the Superintendent is accordingly infusing a little more 'vigour' into his administration and is reviving some of the former Regulations, which he, too good naturedly, but imprudently, relaxed or permitted to lay dormant.—J. McE.
March 30th.

That the Archdeacon's letters were not without some influence upon the Governor is suggested by later official correspondence. In writing to Stanley on August 15, 1842, Gipps remarked that petty crimes abounded and were perhaps on the increase; that unnatural offences were feared to be on the increase; that the labour of the prisoners was less productive, and that depredations on Government crops had increased.[15]

The Appendix to the Archdeacon's 'Six Letters' was made up by a further three letters written to Maconochie on August

[15]Barry, *op.cit.* 138.

10, 1840, March 22 and June 28, 1841, on the subject of "those crimes that cry to heaven for vengeance," namely, homosexuality.

In reckoning that there had been an increase in the practice the Archdeacon cited his sources of information as: "the admission of guilty parties; the statement of those who caught them in the fact, both in the bush and in the wards, and reported the same to me, but refused to prosecute; the cases of horrid disease brought to the hospital, and the report made to me by a deputation from each of the wards by the members of the 'reform society.'" He further remarked that "the men state as a reason for the prevalence of this crime at present, that formerly the men were overworked and ill-fed and were more disposed to rest when occasion offered than to seek for vile objects of lust. Formerly, overseers, servants, those in shops, and in easy berths were those addicted chiefly to this vice. It now extends much among the working hands."

Opinions as to the extent of homosexual practices differed considerably. After visiting the Settlement, Gipps concluded that it was far more common among the new hands—Maconochie's material—than among the old, that the lowest estimate of addiction was one man in twenty and the highest one in eight. It was almost exclusively among the English prisoners, there being very few offenders among the Scots, and none among the Irish.[16]

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[16]*Idem*, 134.

Moral Theology

VENIAL SIN AND THE SIXTH COMMANDMENT

Dear Rev. Sir,

Is it possible for a person to commit a venial sin against the sixth commandment?

PRAECEPTOR.

REPLY

A violation of the virtue of chastity, which is directly voluntary,[1] is always a serious sin, whether the act be complete or incomplete. An indirectly voluntary act contrary to chastity may possibly be a venial sin. Failure to observe modesty which is required for the protection of chastity is a fault which admits slight matter.

The commandment which comes sixth in the enumeration to which we are accustomed is "Thou shalt not commit adultery" (Exod. 20:14). Adultery is conjugal infidelity, or carnal intercourse of a married person with one of the opposite sex, other than his (or her) lawful spouse; and is a sin against the virtue of chastity. Though only one act is explicitly mentioned, many others are included by implication. "If by the word *theft*," writes St. Augustine, "every unlawful taking of another's property is readily understood . . . so indeed by the word *adultery* all unlawful intercourse and illegal use of certain members must be recognised as forbidden."[2] Any act of the

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[1]An act is directly voluntary when it is desired or intended by the will either as an end in itself or a means to an end. Thus, for a woman who commits fornication because of the satisfaction to be derived therefrom, the sin is directly voluntary; the same would hold for one who surrendered herself in the hope of some temporal advantage to be gained from her partner. An act is indirectly voluntary when it flows partly from the will which seeks some other object, but actually happens because of the concurrence of causes outside the will of the agent. When the secondary or side effect is sinful, there is generally some obligation to prevent it; and this urges in greater or less degree, according to circumstances; or it may even cease to urge altogether—when we have an application of the principle of the double effect. Carnal disturbances arising from an action which has no justification of necessity or usefulness would be indirectly voluntary and sinful; similar disturbances from an act which was necessary would be merely permitted.

[2]Si furti nomine bene intelligitur omnis illicita usurpatio rei alienae . . . profecto et nomine moechiae omnis illicitus concubitus atque illorum membrorum non legitimus usus debet intelligi. *In Heptateuchum LXX.* M.L. **34**, 622.

generative faculty not in accordance with the divine law is forbidden by the sixth commandment.

1. Chastity is the virtue inculcated by the sixth commandment. It disposes one to use the faculty of procreation and to enjoy the consequent satisfaction only according to the norms of right reason, enlightened by revelation. As a guard to chastity, modesty warns us against what may be an inducement to unchaste acts of any kind.

2. The sexual appetite was implanted in man by the Creator that the human race may continue from generation to generation. Next to the instinct of self-preservation, it is the strongest of the human propensities. The satisfaction or gratification, which is naturally associated with the exercise of the faculty of generation, is an incentive to perform the acts whence flow a series of effects resulting in the birth of a new member of the human family; and at the same time, it may be considered as some reward for fulfilling the divine command: "Increase and multiply and fill the earth" (Gen. 1:28). When the use of the generative faculty is lawful, the enjoyment of the concomitant pleasure is also lawful; but as the pleasure is for the sake of the act, and not vice versa, where the acts are not justified, the enjoyment of the sexual gratification is a perversion of the right order. Sexual enjoyment, or, as it is usually called, venereal pleasure, is inseparable from the exercise of the faculty of generation. It is meaningless, then, for a normal person to affirm that, although he may experience sexual activity, he is unaware of the sensual gratification that accompanies it. The inordinate seeking of pleasure is a vice, and in this case it is the vice opposed to chastity, which is called impurity or lust (*luxuria*). The sin of lust is the enjoyment of sexual gratification to which a person is not entitled; but it necessarily presupposes some unlawful use of the sexual faculty. If the activity of the faculty be lawful, there is no sin of impurity involved; while a violation of chastity is of necessity associated with unlawful sexual acts. It is thus not difficult to know when the virtue of chastity has been tarnished, as it is so by every unjustified use of the organs of generation; and an external sin of impurity can be committed in no other way.

Analogous to the faculty of generation is that of digestion, which has for its purpose the preservation and growth of the individual. Associated with the taking of food and drink is a

natural satisfaction and pleasure, the enjoyment of which is an incentive to take our meals and thus maintain our strength. It may be that *per accidens* our food does us no good because of some defect or indisposition over which we have no control. Nevertheless, a reasonable man eats to live while he also enjoys the secondary advantages of taking corporal nourishment; but he does not eat and drink merely for the sake of doing so. One whose sole preoccupation is the satisfaction of his appetite is regarded as an undesirable character. Likewise, the use of the faculty of reproduction for no other purpose than the pleasure to be experienced is contrary to right reason to a greater degree. The abuse of the means of self-preservation affects directly only the indivdual concerned, but the mis-use of the faculty of reproduction affects the whole human family.

3. The married state was instituted as the means for the procreation and education of children. Husband and wife, in the marriage contract, mutually give and receive the right to each other's body with a view to the acts naturally tending to the procreation of children. Thus, they may lawfully exercise their marriage rights by conjugal union, whereby they become "two in one flesh;" and they may perform any acts which are capable of being directed towards this sacred purpose. Moreover, they have a duty, in normal circumstances, to make themselves the instruments of God in populating the earth. The *bonum prolis* is the first of the benefits of marriage. Chastity for married people is known as conjugal chastity. It helps them to perform their mutual duties faithfully and with respect for the dignity of their state and its holy nature. Conjugal chastity may be violated not only by adultery or any sexual intimacy with a third person, but also by deliberate frustration of the marriage act. In other words, husband or wife would sin against the sixth commandment by use of the faculty of generation except between themselves, and by any mutual acts of this kind which are not directly or indirectly ordered towards complete conjugal intercourse, according to the laws of nature.

The malice of adultery or more detestable conjugal infidelities will not be questioned: they are contrary to two virtues, justice and chastity, and both are seriously violated by such sins. Frustration of the marriage act is undoubtedly a grave sin,[3] a

[3]Nulla profecto ratio, ne gravissima quidem, efficere potest, ut quod intrinsece est contra naturam, id cum natura congruens et honestum fiat. Cum autem actus coniugalis suapte natura proli generandae sit destinatus, qui, in eo exercendo, naturali hac eum vi atque virtute destituunt, contra naturam agunt et turpe quid atque intrinsece inhonestum operantur. (Pii XI. Litt. Casti connubii, 31 Dec. 1930. D. 2239.)

serious departure from the order of nature. The perfection of every creature is to be found in the attainment of the end for which is was destined; failure to reach this end is destructive of the divine purpose and evil, morally evil, if deliberately brought about by the intervention of man. Every part of the human body and every human act is meant for its own purpose. St. Thomas in the *Contra Gentiles* (Lib. III. c. CXXII) argues that the human *semen,* although unnecessary for the conservation of the individual, is required for the propagation of the human race. Unlike some other products of the human body, which have no further use when discharged, the *semen* is for the purpose of generation and should be emitted with that end possible of achievement, as generation is the reason of carnal intercourse. It may be objected that it is no sin, or at most only a venial fault, to use some parts of the body for a purpose other than that intended by nature (for example, to walk on one's hands), so the mis-use of the *semen* is not necessarily a grave sin. To this the answer is that the good neither of the individual nor of the species is greatly interfered with by every abuse of our faculties; but the faculty of generation is not one of those which can be abused lightly, since the inordinate emission of the human *semen* is opposed to the attainment of a natural good of a very high order, namely, the preservation of the race. Wherefore, the Angelic Doctor would conclude that this kind of sin which impedes the generation of the human species would seem to be second to homicide, which kills a man already existing.[4] It may be observed in passing that the same argument: that the abuse of the sexual faculty is contrary to the good of the whole human race, is valid with regard to every act of impurity.

4. For those who are not in the married state, the virtue of chastity imposes complete abstention from all sexual activity. Sexual intercourse except between husband and wife is always opposed to the good of possible offspring, detrimental to their proper education and so contrary to the welfare of the race. What are usually called un-natural acts, which cannot tend to the generation of children (self-abuse, sodomy and bestiality), are against the very purpose of the faculty of procreation. The common act of man and woman who become "two in one flesh"

[4]**inordinata** vero seminis emissio repugnat bono naturae, quod est conservatio speciei; unde post peccatum homicidii, quo natura humana iam in actu exsistens destruitur, huiusmodi genus peccati videtur secundum locum tenere, quo impeditur generatio humanae naturae. *Contra Gentiles.* Lib. III. c. CXXII.

is the natural means of procreation. Sexual activities without the opposite human partner are always serious sins, when considered objectively, if they imply the complete use of the faculty, *usque ad seminationem.* They cannot be directed to the good of the human species, and have as their final cause the good the individual who seeks his own gratification, the venereal satisfaction to which he is not entitled.

5. It may be asked if any of the acts referred to can be venial, not indeed *ratione obiecti,* but because of the want of consent of the will. None of them, except solitary semination, occurs except voluntarily, at least to this extent that the guilty person has placed himself in the situation when he must know passion will take possession of reason and he will perform the act contrary to chastity. Of course, it is understood that we have in mind only persons of normal intelligence and strength of will, and do not take into account the various abnormalities which are occasionally met with. Solitary semination, however, may possibly occur without any conscious human intervention, as a purely physical phenomenon. Obviously, it would not be sinful, since it could not be called a human act. The satisfaction naturally associated with it would be experienced despite all efforts that might be made to the contrary. In such cases, the principle is: *consensus non sensus facit peccatum.* Positive approval of the venereal satisfaction would be sinful, as no one has a right to such pleasure outside the state of marriage. It may be that semination would occur as a consequence of some act which has no reference to matters of chastity. It could then be regarded as purely accidental, and there would be no obligation to abstain from what gives rise to the physical disturbance, unless the person knew from experience that it would be very difficult to resist the temptation to consent to the accompanying gratification. He would then be guided by the general rules of avoiding occasions of sin. Finally, semination may result from an act which is indifferent in itself, but because of the composition of our nature has a natural tendence to arouse the sexual appetites. In other words, it may come from an act of immodesty. Apart from the danger of subsequent consent to the venereal satisfaction, the morality of the act of semination is derived from the act of the will which was, in some sense, its cause. As we hope to explain briefly in a later paragraph, acts of immodesty are gravely sinful, when they naturally have a very real influence in arousing

sexual emotions, and are performed without sufficient reason. The gravity of the sin will depend, therefore, on the nature of the act which in some sense caused it, and on the seriousness of the reason for which it was done. It is possible in this case to have venial sin notwithstanding the complete solitary activity of the sexual faculty.

6. Can a violation of chastity, which is directly voluntary, be sometimes a venial sin, because of *parvitas materiae*? The common teaching of theologians is that the precepts of chastity bind always *sub gravi*: a sin of impurity is serious *ex toto genere suo*. Any opinion to the contrary would seem to be devoid of probability.

All are unhesitatingly agreed that what is known as complete use of the sexual faculty, except in the lawful performance of the marriage act, is a mortal sin, when fully deliberate and directly voluntary. The only question could be with regard to the incomplete use of the organs of reproduction,[5] and attempts have been made to show that it is not gravely sinful, *ratione materiae*. Although any sexual activity outside marriage is certainly against the moral law, it may be asked why there is no parvity of matter. Could not the violations of chastity admit of grades of malice, as do, for example, acts contrary to charity or justice? Is sexual activity, which does not reach its term in semination and complete satisfaction, and is engaged in without any intention of proceeding to that extent, so detrimental to the good of the human race that it must be necessarily a serious sin? Can the deliberate enjoyment of the pleasure inevitably accompanying the incomplete acts of the sexual faculty be always a serious act of impurity?

To these questions, it must be answered that the distinction between mortal and venial sin is not founded on the perfection or imperfection of the physical act which constitutes the external transgression of the moral law. Mortal sin is a turning away from

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[5]Incompleta delectatio venerea, seu initium completae voluptatis, habetur in utroque sexu "motibus carnalibus" seu excitationibus completae delectationi praeviis — Completa seu satiativa delectatio habetur in viris, praesertim in glande virgae seu membri virilis, in semine effundendo; in feminis in clitoride et partibus exterioribus genitalium, minus in vagina. Genicot-Salmans. Institutiones Theologiae Moralis. (1946) Vol. I. n. 389, 3.

To confine the meaning of venereal pleasure to the complete sexual act is to overlook the fact that any pleasure associated with the proper movements of the sexual organs is venereal or pertaining to sexual activity.

God, our last end, while venial sin disturbs the means to the end, which is made more difficult to attain. If the same reason which forbids both complete acts of impurity applies also to acts which are not complete, then both are equally excluding from the kingdom of God. In each case, we have an abuse of the faculty of generation with which man was endowed not for the good of the individual, but for the preservation of the human race. Unlike the faculties which are for the good of the individual, who alone suffers if they are abused, the mis-use of this faculty, as was already remarked, implies an appropriation for personal satisfaction of an important function which was destined in the designs of God for the benefit of mankind as a whole, in the generations to come. Applying the principle that any use of the faculty of procreation must be for the good of the species, we may say that incomplete sexual excitement for married persons, *secluso periculo pollutionis,* is not a serious de-ordination, because it is possible to direct the act to its proper end which is conjugal intercourse. For those who are unmarried, sexual activity of any kind cannot be ordered to the purpose for which it is naturally destined, as carnal intercourse (fornication) is contrary to the primary end of the divine institution of marriage which is not only the procreation of children but their fitting education. Further, every sexual activity naturally tends towards the complete act; it is the beginning of the end and is apprehended by the intellect and sought after by the will as something which certainly should never be allowed to come to its completion, and consequently should never have been commenced. The consummate act of impurity is implicitly approved of in the slightest voluntary activity of the sexual faculty.[6]

In confirmation of the foregoing considerations, a further reason for the statement that venereal activity and pleasure is

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[6]Qui eam (delectationem venereamincompletam) propter se quaerit, eo ipso amat et quaerit completam, non quidem ut exequendam sed ut delectabilem. Merkelbach. *Summa Theologiae Moralis* (Editio quinta). Vol. II. n. 1003. The same author adds in a foot-note: Fundatur in principio quod "semper incohatio alicuius ordinatur ad consummationem ipsius;" unde qui vult incohationem eo ipso implicite et necessario vult consummationem, sicut qui vult bonum participatum, eo ipso vult illud "ut tendens in bonum perfectum."

As a specimen of the older theologians Lacroix may be quoted: Omnis delectatio venerea ex se ordinatur ad effusionem seminis, cum sit commotio illius, vel spirituum illud commoventium, ergo in illis quibus copula non est licita est mortale. (Lib. 3. p. 1. n. 196). Though our notions of physiology may have advanced, it remains true that beginnings of sexual activity have their natural consummation in semination and complete venereal gratification.

always seriously wrong may be deduced from the innate frailty of human nature, especially in the matter of chastity. The person who deliberately seeks lesser satisfactions runs an inescapable risk of being the victim of temptations, which are practically irresistible. He exposes himself, with no justifying cause, to the proximate danger of complete satisfaction, which all admit is a serious sin. He who freely enters the proximate occasion of grave sin is prepared to accept the consequences, and so has already given implicit consent to the evil result. His will has chosen to accept a sinful act, which is morally certain to follow.[7] From this argument alone it would not follow that incomplete sexual acts are intrinsically a serious violation of the moral order, but that they are always mortal sins because they constitute a proximate danger of what is certainly a grave departure from the natural law.[8] The reason of the danger is the weakness of our nature.

Among the propositions condemned by Pope Alexander VII as "forbidden and at least scandalous" is the following: *Est probabilis opinio, quae dicit, esse tantum veniale osculum habitum ob delectationem carnalem et sensibilem (al. sensualem) quae ex osculo oritur, secluso periculo consensus ulterioris et pollutionis* (Cf. D. 1140). Various attempts have been made to interpret the condemnation of this proposition. At any rate, we may say that it concerns the seeking of carnal pleasure, which is not accompanied by consent to full and complete activity of the faculty. Any opinion which sustains that an act of immodesty for

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[7]materia venerea est natura sua lubrica, et hoc ipso quod quis (coelebs) directe velit delectationem veneream incompletam, tamen se exponit periculo prosequendi affectu delectationem completam. Immo fortasse iam circa intentionem alucinatur: vix enim quis quaerat delectationem incompletam sine actuali desiderio fruendi ulterius. Genicot-Slamans. Op. cit. n. 399.

[8]Billuart asserts: In re venerea directa in se volita et intenta, non datur parvitas materiae, excusans a peccato mortali. Est sententia communis contra Caramuelem et admodum paucos alios. Caramuel (1606-1682) was a most remarkable man. He was a Spaniard by birth, became a Cistercian monk, was Bishop of several Sees, armed and led a band of ecclesiastics in the defence of Prague when it was attacked by the Swedes in 1648; he published numerous works on a variety of subjects; his *Theologia moralis ad prima atque clarissima principia reducta* (Louvain, 1643) earned for him the title of "Prince of Laxists" —Billuart continues: Quidam conclusionem probant ex hoc quod quaecumque carnis commotio etiam levis sit incohata pollutio, proindeque gravis. Verum incertum est istud fundamentum et a multis negatur, nec nobis probatur. . . . Probatur conclusio ex periculo ulterioris et turpioris consensus, qui inseparabiliter annectitur consensui directo in levem delectationem. *Tractatus de Temperantia.* Dissert. V. art. II.

the sake of incomplete satisfaction is a venial sin cannot be considered as probable. The reason for the condemnation of this proposition is a matter of debate. Perhaps, as it stands, it is too sweeping and does not distinguish between actions which have a notable effect on the sexual appetites and those which have only a slight influence.[9] It could be that it is an argument in favour of the opinion that all incomplete acts of impurity are instrinsically evil, or may be they are to be considered as seriously wrong because further consent is impossible and a metaphysical rarity.[10]

To sum up: The statement that parvity of matter is theoretically possible in acts contrary to chastity may be extrinsically probable; but it is certain that, in practice, every violation of chastity is a mortal sin.

7. The sixth commandment is also broken by acts of immodesty. Modesty is sometimes confused with chastity for which it is rather a guard and protection.[11] It is concerned with acts which are in themselves indifferent, which can be good or evil, by reason of the circumstances surrounding them and purpose which inspires them. They are acts which have a tendency to incite the sexual appetite. As the sexual appetite has its satisfaction in acts performed with a person of the opposite sex, which are naturally destined for generation, so the human body can be a cause of allurement to sins against chastity. The organs of generation themselves are the instruments of generation and are thus more especially the objects of acts of immodesty. It was after the fall of our first parents that they discovered they were naked, and modesty suggests reserve with regard to the exposure of the body. When the reserve breaks down, there is a danger of incitement to impurity. Similarly, certain acts between persons of different sexes are a natural preparation for carnal intercourse and arouse the desire for it, together with the physical disposition which is a proximate preparation for generative actions. It must

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[9]Verum haec damnatio aliam ab aliis passa est interpretationem. Si quidem, cum nullam faciat distinctionem, inter osculum momentaneum et protractum, singulare et repetitum, nec inter modicam ac notabilem delectationem, potuit praecise propter hoc condemnari. Lanza-Palazzini. *Theologia Moralis.* Appendix *De Castitate et Luxuria* (1953), p. 186.

[10]Porro adverte illam propositionem peccare, non quia dicit tale osculum esse veniale si excludatur periculum, sed quia . . . ad tegendam turpitudinem suam, supponit id quod est impossibile, aut certe metaphysicae raritatis, numirum posse in tali casu secludi periculum ultioris consensus. Billuart, l.c.

[11]Pudicitia ad castitatem ordinatur, non quasi virtus ab ea distincta, sed sicut exprimens castitatis circumstantiam quamdam. Interdum tamen unum pro alio ponitur. S.T. 2, 2ae., q. 151, art. 4.

not be deduced that any portions of the human body are evil. Everything that God made is good, and the most sacred portions of the body are those whereby life is transmitted. Matters concerning sex are often presented in such a way that the accent is on the violation of the virtue of chastity rather than the sacredness of the subject. Things or actions which are meant to excite the sensual appetite are properly described as obscene. Seeing that they contain a danger to chastity, acts of immodesty are dangers of sin, more or less remote or proximate, according to the circumstances of each particular case. The greater the danger of sexual excitement and consent, the greater the reason demanded to justify the act which is classed as immodest. A detailed treatment of these dangers and their usual causes will be found in the text books. It will suffice here to lay down the general principles:

(a) Even the most serious danger can be justified by a corresponding cause, and would not be sinful.

(b) A serious danger entered with a cause which was not altogether justified would constitute a venial sin.

(c) A slight danger requires a lesser cause, and to expose oneself to it for no good reason would be a venial sin.

ADMINISTERING THE SACRAMENTS TO AN UNKNOWN DYING MAN

Dear Rev. Sir,

An unconscious patient is admitted to the casualty ward of a hospital. There is no indication as to what religion he professes. 1. Should the chaplain give him absolution and anoint him; and if so, should the dying man be first baptised conditionally? 2. In the absence of the chaplain, may the nurse administer baptism?

CAPPELLANUS.

REPLY

When an unconscious person is dying, it is possible that he is in extreme spiritual necessity and dependent on the *ex opere operato* effects of one of the sacraments to enable him to save his soul. No doubt can be entertained that there is an obligation to help him, if we can; but the difficulty is to know precisely how he is to be helped. Much will depend on the actual facts of his spiritual life, about which we are unfortunately in a state of

great uncertainty. There are five possibilities: (a) He is a baptised catholic whose intentions to die in peace with God and fortified by the last rites of the Church can be lawfully presumed. The absolution is of doubtful validity, since he is unable to make even the most generic of confessions, owing to his unconscious state. Nevertheless, the life that he has led is some manifestation of his sorrow for whatever sins he may have committed and may be understood as a preparation for a Christian death. Then, there is an opinion, which is favoured in some schools of theology, that confession is not of the essence of the sacrament of Penance. Seeing that absolution is probably valid, it can be given *sub conditione.* The condition, *si capax es,* safeguards the reverence due to the sacrament, and the needs of the dying man justify the risk of administering it invalidly.

More efficacious is the sacrament of Extreme Unction, which is certainly valid, and will forgive sin *ex opere operato,* provided the recipient has at least attrition. Moreover, Extreme Unction will most probably revive, should the dispositions for its effects be wanting at the time of reception, and are subsequently acquired. A dying man in the state of sin, who was not sorry for his offences when he was anointed, would receive the sanctifying grace by virtue of the sacrament, if he afterwards made even an act of attrition, during a conscious moment. Extreme Unction should always be administered absolutely to an unconscious catholic.

(b) The second possibility is that the patient is a baptised non-catholic. There can be no doubt that he, too, wishes to die in peace with God, but there is every doubt that he wishes to make preparation for death by use of the sacraments of the Catholic Church, which he has not embraced during the years at his disposal. We can charitably assume his omission to become a member of the true Church was due to ignorance and not malice; but has he the intention to receive the sacraments? Certainly we may say that he wishes to use all the means of salvation instituted by Christ and so has some desire (*votum*) for the sacraments, which is implicit in his wish to die as he believes a Christian should die. At the same time, he explicitly rejects the sacraments of Penance and Extreme Unction, if he is a Protestant; and we cannot reasonably conclude he wants what he firmly holds is mere superstition. *Voluntas in incognitum ferri*

nequit is a sound axiom; and if he does not know about the sacraments how can a man be said to want them? An implicit desire for the sacrament of Penance is not the same as an intention of receiving it. With perfect contrition the implicit desire for Penance will obtain reconciliation for a baptised sinner, just as the implicit desire for Baptism, together with perfect charity, will be the means of first justification for one who was never baptised. An unbaptised person may have no notion of becoming a Christian and in his ignorance be opposed to receiving Baptism. Though he could possibly be in the state of grace, it is very doubtful if he is a candidate for valid baptism. Similarly, a protestant may love God with all his heart, and be sincerely sorry for his sins, but it is difficult to know how he has any intention whatever of going to confession or being anointed. The absolution given to an unconscious protestant is thus of only doubtful efficacy. Not only is *quasi-materia* of Penance absent, or at least very difficult to discover, but the man most likely does not want priestly absolution, and would strenuously object to it, if he knew it were offered to him. However, drastic circumstances justify extreme measures, and in the hope that in his desire to be a member of the true Church is implicitly included sufficient intention for validity, he may be absolved and anointed conditionally. With members of the schismatical Churches, the question is somewhat different, as they do accept the seven Sacraments and can be presumed to have the intention of receiving those which will help them to die well. A reply of the Holy Office, 17th May, 1916, makes it clear that schismatics may be absolved and anointed conditionally in danger of death, if they are unconscious, especially if one can prudently conjecture from the circumstances that they have at least implicitly abandoned their errors. Scandal is to be avoided by explaining to the bystanders that the Church supposes that they return to the true fold at their last moments.[1]

(c) The unconscious patient is one of those, frequently to be met in our countries, who professes himself a Christian, but has never been baptised, either because of parental neglect or

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[1]An schismaticis in mortis articulo sensibus destitutis absolutio et extrema unctio conferri possint? R. Sub conditione *affirmative*, praesertim, si ex adiunctis coniciere liceat, eos implicite saltem errores suos reiicere, remoto tamen efficaciter scandalo, manifestando scilicet adstantibus, Ecclesiam supponere eos in ultimo momento ad unitatem rediisse. Quoted by Cappello. *De Sacramentis*. Vol. II. n. 195.

because he is unaware of the necessity of Baptism as a means to salvation. Since he would not call himself anything but a Christian, we may hope he has sufficient knowledge of the essential Christian truths to be baptised. His desire for baptism would seem more nearly to approach an implicit intention than the desire of a protestant to be absolved and anointed. He may be given full benefit of the doubt, and baptised, on the condition, which need not be expressed, *si capax es.* He is not a subject for Penance and Extreme Unction, since he is unconscious and incapable of sin after Baptism.

(d) The fourth class comprises those who were baptised in some of the non-catholic religious bodies, but whose baptism is of doubtful validity. We could make sure of the baptism of one of them by baptising him conditionally: ***si non es baptizatus.*** His intention to receive Baptism seems fairly manifest, on account of his never having rejected the Baptism (actually doubtful) received in infancy. He could then be absolved and anointed *sub conditione* under the charitable presumption of his possible intention to receive the means of salvation left by Christ to the true Church. After the Baptism, now received, he is in the same class as protestants referred to above (b).

(e) Finally, there are persons who do not profess any form of Christianity. It is more than doubtful if they are valid subjects for Baptism, because of lack of intention and also for the reason that they do not accept the truths necessary, *necessitate medii,* for salvation through the instrumentality of the Christian Sacraments. It would probably be lawful to baptise them, *sub conditione,* in the hope that they may have entertained some intention of embracing Christianity before death overtook them.

To which of these classes does the unknown man belong, who is brought unconscious to the casualty ward of the hospital? Taking the proportion of catholics to the general population as the basis of our calculation, the chances of his being a catholic are about one in four. The probability of his believing in the existence of God, Who rewards the good and punishes the wicked, is in his favour by about nine to one. Of the overwhelming proportion of the population who are at least nominal Christians, it is safe to say that very many have sufficient knowledge of the Christian truths probably required for valid baptism: the mysteries of the Blessed Trinity, the Incarnation and the Redemp-

tion. We may conclude that the subject of our enquiry is either already validly baptised or a most likely candidate for baptism. The fact of his baptism is uncertain; his eternal salvation may depend on it, and so he should be baptised conditionally. When the doubt to be provided for concerns merely the fact of former baptism, the condition is to be expressed: *si non es baptizatus;* but here we have another doubt—the sufficient intention of the candidate for baptism. All care is taken to guard against the deliberate attempt to administer an invalid sacrament by the condition: *si capax es,* which covers every contingency and need not be expressed in words. To avoid confusion, it may be preferable to intend to baptise the dying man under this condition which is equivalent to "if he can indeed be baptised." Having made sure of baptism, which is the gateway to the other sacraments, the priest may proceed to absolve and anoint the unconscious patient, under the same condition, *si capax es,* or its equivalent.

There is always a possibility and even a probability that an unknown person brought to one of our hospitals is a catholic, who implicitly requests the Sacraments, and may be in dire need of them. It would seem to follow that there is an obligation to administer them in the manner indicated, unless the public good of the Church would thereby suffer, through misunderstandings with hospitals, etc. An absolution can be given unobtrusively, although the other sacraments cannot usually be administered without the knowledge of others. It must be left to the prudence of the chaplain to do what he can for the dying man. If possible, he should baptise him, absolve him and anoint him—all conditionally. He may also give the last blessing, likewise *sub conditione.* If he afterwards discovers the man was not a valid subject for the sacraments given him, no harm has been done; but if it turns out that he was a practical catholic, the priest will be glad he did give the man what he would have surely desired.

A nurse may have the opportunity to baptise the patient conditionally and without causing objections to be taken to her actions. In the cases we are considering, she should do so.

JAMES MADDEN.

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Canon Law

STRANGER AS SPONSOR AT BAPTISM — PROSPECTIVE CONVERT AS BAPTISMAL SPONSOR

Dear Rev. Sir,

I am encouraged by the questions proposed in the last issue of the Australasian Catholic Record concerning the sponsor at baptism to submit a couple of queries on the same subject. The first of these queries is concerned with a situation which, I am sure, must have presented itself to most priests at some time or other; while the second question is concerned with a situation which, while not nearly so likely to occur, could well become more than a mere possibility in a particular case. I would be grateful, therefore, for your comments on these two cases:

1. It sometimes happens that a mother presents herself at the Presbytery and asks that her child be baptized; but she insists that she is not able to make any suitable provision for a sponsor and asks the priest to make such provision. The priest obtains the services of the housekeeper or some other Catholic who lives nearby. The chances are, of course, that the sponsor in this case may never even see the child again, or at least will have little or no opportunity of ever fulfilling the obligations of the sponsor if the necessity should ever arise. In fact, it could well mean that the person in question is simply being asked or persuaded to perform a service which may very well end then and there. What is to be said of this method of supplying a sponsor?

2. May a person who is receiving instructions to become a Catholic act as sponsor at a Catholic baptism before he or she has actually been received into the Church? I have knowledge of at least one case where this was contemplated, although it did not eventuate.

SPONSOR

FIRST QUESTION

We are certain that the situation described by our correspondent in proposing his first query has occurred again

and again, and it is just as likely that the difficulty has been overcome in the manner suggested by him. The identical solution may also be considered to be the answer if, for example, a priest about to administer baptism discovers at the very last moment that the person about to act as sponsor is not a Catholic and is, therefore, prohibited by the law from acting in this capacity (cfr. canon 765). This particular situation may arise, for example, when a certain time is fixed as the regular time for administering baptism, and thus there is no need for the people to see the priest beforehand in order to make arrangements so that such a possibility and intention might be discovered well in advance and guarded against in good time.

In commenting on this first query of our correspondent it will be helpful to recall briefly certain principles which were set down and emphasized at rather greater length in the previous article referred to by our correspondent (cfr. A.C.R., July, 1959). These principles are based upon the Code itself, the replies of the Holy See, and the very nature itself of the office of baptismal sponsor.

(a) The sponsor at baptism assumes an office to which are attached grave obligations and responsibilities; he does not perform a mere social function which in effect would reduce the office of sponsor to the level of a meaningless ceremony:

(b) A person who does not wish to act as sponsor should not be forced against his will or even persuaded against his better judgment to undertake this office. The law states that in order to act validly as baptismal sponsor the person in question should have knowledge of the fact and must intend to exercise the office and assume its obligations; and thus the unwillingness or reluctance referred to could render the validity of the sponsorship at least doubtful.

It does not necessarily follow that, because the sponsor had never previously known the person or family, he will never see or have any contact with them again. After all, the identity of the sponsor becomes a matter of public record when the appropriate entry is made in the baptismal register, and if the occasion should ever arise it may not be too difficult to have recourse to the sponsor in order that he may fulfil the obligations

and give the assistance required of baptismal sponsors. Moreover, it is also possible that the priest, when procuring a baptismal sponsor in the emergency that is contemplated by our correspondent, will choose a person who is known to be an excellent Catholic with a corresponding knowledge of the baptismal sponsor's responsibilities, and who, as a consequence, may well make it his business to maintain some kind of contact with the child whose sponsor he has rather unexpectedly become. Such a sponsor, even though chosen suddenly and without any previous knowledge of or contact with the person to be baptized or his family, could well fulfil the conditions required for acting as a baptismal sponsor, and especially could have both the knowledge of and the intention of assuming the obligations of the office of baptismal sponsor, and, in addition, may well have the opportunity of exercising them if the necessity should arise.

In such circumstances it would be perfectly clear that the person so chosen in the emergency would not have the intention of performing a mere social function or of participating in a mere meaningless ceremony, but rather of endeavouring to discharge this function as it was always intended to be discharged, even though it is to be admitted that there may be difficulties in the way on account of the unusual circumstances of the case. When such a sponsor can be obtained in the contemplated emergency we not only think that the practice may be permitted, but we believe that this should be done if the ruling of canon 762 is to be said to be observed in the case, namely, that "no one is to be baptized solemnly unless, *in so far as this is possible*, he has a sponsor;" for, where such a sponsor can be obtained, it is clearly possible to have a sponsor who fulfils the conditions required by the law and who could discharge the obligations of the office as intended by the legislator if the necessity should ever arise.

The real problem seems to present itself in the case in which the 'last-minute' sponsor either has no intention of doing any more in the matter than simply acting as sponsor in the actual ceremony or almost certainly, such are the circumstances, will not be able to do more in any case; or in the case where, for example, the parents bring the child at the regular time for baptisms, have not made any provision for a sponsor, and the priest, upon whom the obligation of arranging for a sponsor

then devolves (cfr. canon 765, 4°), is unable to make suitable provision at such short notice.

It appears to us that in such circumstances the baptism should be administered without a sponsor. It is to be recalled, in the first place, that while the obligation to have a sponsor at solemn baptism is a grave obligation, it is not absolute in the sense that the solemn baptism must always be postponed if a sponsor cannot be obtained. Canon 762 1° states that "no one is to be baptized solemnly unless, *in so far as this is possible,* he has a sponsor." On the other hand, it is clear both from the very nature and purpose of the office and also from the decisions of the Holy See which were referred to in the July article that the office of baptismal sponsor is not to be regarded as a mere ceremony or social function, but rather as the serious and deliberate act of assuming grave obligations with the intention of fulfilling them whenever the need should arise. If, therefore, the only person available for the office of baptismal sponsor is one who has no intention of going beyond the mere ceremony itself or in fact will not in the circumstances be able to go beyond the mere ceremony, it may legitimately be argued that, since this is completely alien to the mind of the legislator and the nature of the office, a suitable sponsor cannot be had and that, in accordance with canon 762, §I, the solemn baptism may be administered without a sponsor.

There would also be very good reason for maintaining that it would also be alien to the mind and intention of the legislator that an invalidating matrimonial impediment, namely, spiritual relationship, should arise from an act which in the circumstances could not have any real significance. Moreover, one cannot ignore the fact that there is a strong possibility at least that the action of a person who acts as baptismal sponsor simply because his co-operation is requested for the completion of the ceremony or because he is urged or even ordered by the priest to assist and does so through obedience could be invalid. For it does not require any great effort of the imagination to envisage the case in which such a person would acquiesce but most unwillingly, or in fact while externally co-operating would not have the requisite intention of assuming the office with its grave obligations. In this latter case his act would be invalid since a requisite condition for the validity of baptismal sponsorship

would be lacking; while in the former case there could at least be a doubt about the person's intention, and, as was pointed out in the July article, it should always be a matter of unquestionable certainty before the Church that the sponsor has accepted his obligations.

For the reasons given, therefore, it appears to us that it would be preferable that the priest would administer baptism without a sponsor rather than that he should employ a person to discharge this office in the above circumstances; since, as the reasons already given make clear, the person would simply be performing a function which, in intention or in effect, would cease at the actual baptism, or even could not possibly have gone any further.

SECOND QUESTION

We have never previously been confronted with this case in actual fact, nor even had it submitted to us as a possibility. However, while it does not appear to be as practical a possibility as the situation contemplated in the first question, we do not feel completely surprised at being informed by our correspondent that this situation could have arisen at least in one particular case.

In any case our reply to this query of our correspondent is in the negative; that is, such a person cannot be admitted as a sponsor at baptism. Before proceeding to offer some discussion on this matter it may not be out of place to remark that this possibility as such does not seem to be raised and discussed by the authors; certainly none of the authors whom we were able to consult has any discussion concerning such a possibility. This, of course, does not necessarily mean that the possibility did not occur to them. It could well be that in their view the situation was sufficiently, if implicitly, covered by their treatment of canon 765, 1° and 2°; since, as will be shown, these two sections of canon 765 provide the reasons for our negative reply to our correspondent's question.

We have said that the prospective convert could not be admitted to act as baptismal sponsor, and this applies, not only to the lawfulness of the act, but also to its validity. This answer seems to be the only legitimate conclusion from the following

considerations. It may be reasoned that the person in question, who is not a Catholic but only preparing to become a Catholic, may not be validly baptized at all or may be validly baptized in a non-catholic sect. If he is not validly baptized at all it must be admitted that he is certainly excluded from acting as a valid sponsor by canon 765, 1° which requires for the validity of the act that the sponsor must be baptized. On the other hand, if he is validly baptized in a non-catholic sect it should also be admitted that he is disqualified from acting validly as a baptismal sponsor by canon 765, 2°. This section of the canon requires for the validity of the act that the sponsor should not belong to any heretical or schismatical sect; and until the person has been formally received into the Catholic Church, after having made his formal abjuration of his former errors, he is regarded, at least in the external forum with which we are concerned, as yet being an adherent of the non-catholic sect.

If the consequence should be, in a particular case, that no other suitable sponsor can be obtained, or at the most only someone can be obtained who would merely give his services for the occasion—as contemplated in our correspondent's first question—then, notwithstanding the availability of the prospective convert, the baptism should be performed without a sponsor.

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Liturgy

ENGLISH HYMNS DURING LOW MASS

Dear Rev. Sir,

It has long been customary in this parish, as in many others, to have a choir singing during one of the Masses on Sunday. The Mass is a Low Mass, and choir usually sings the *Kyrie* and/or *Gloria, Credo* (at least in part), *Sanctus, Benedictus, Agnus Dei.*

In the course of a recent discussion some of my colleagues informed me that this arrangement is not desirable since it is not in accord with the recent Papal pronouncements. As this may well interest a number of priests, would you please comment on the situation in the A.C.R.?

Attending a solemn Requiem Mass I noticed that the Communion verse was sung while the priest was distributing Holy Communion. Is this correct?

NEO-PAROCHUS

REPLY

The late Holy Father, Pope Pius XII, wrote: 'The hierarchy of the Church has at all times used this right in the matter of the liturgy, regulating divine worship and constantly enriching it for the glory of God and the benefit of the faithful. Indeed she has even introduced changes—always respecting the substance of the Eucharistic Sacrifice and the Sacraments—in anything she considered not entirely suitable, and made additions where the greater honour of Jesus Christ and the Blessed Trinity, or the better instruction and more fervent devotion of the faithful, seemed to require them.

'For in the liturgy there are human elements as well as divine. The latter, obviously, having been established by the divine Redeemer cannot under any circumstances be changed by men; but the human elements may be modified in various ways approved by the hierarchy under the guidance of the Holy Ghost, according as time, circumstances, and the needs of souls may demand. This explains the admirable variety of rites in East and West; it explains the progressive development whereby

particular religious customs and pious practices gradually come into existence though earlier times show very little trace of them, while others which in course of time have fallen into disuse are revived. It is a proof that the immaculate Bride of Jesus Christ is vigorously alive; that in the course of ages there has been development in the language which she uses to express to her divine Bridegroom her own faith and inexhaustible love and that of her people. It is a proof of her skill as a Teacher, always inculcating and increasing in the faithful the "sense of Christ." ' (*Mediator Dei*, ECTS, nn. 53-54.)

At first sight this quotation from the Pope may not seem to have any close link with singing at Mass, but the fact of the matter is that unless the principle enunciated above is clearly recognized, then much of the following discussion will be futile. The 'immaculate Bride of Christ is vigorously alive,' hence there is found in her life the characteristic of all living organisms, change, development. Three solemn definitions of dogmas of faith in the course of a century should be a clear indication of this vital quality of the Church. There is no reason why we should imagine that the liturgy of Church reached a stage of absolute perfection in the 6th or the 16th century, and was fossilized in that state for all future generations. Nothing is further from the truth. We must, then, be prepared to accept changes in the liturgy, as in the general life of the living Church, the important factor is that the changes be approved by the competent authority. 'The sovereign Pontiff alone has the right to permit or establish any liturgical practice, to introduce or approve new rites, or to make any changes in them he considers necessary (cfr. Canon 1257).' (ibid. n. 62) Our attitude must be to ascertain whether or not a given change has the weight of hierarchical authority recommending or approving it, and if it has this approbation, we should then strive to appreciate the reasons which underlie the change or development. In this way we take account both of the life of the Church and of its constitution as a hierarchical society. Furthermore, when the line of development is pointed out by a succession of Popes, the weight of external authority in support of it is correspondingly greater.

Music is one of the great gifts that the Creator has given to man, and it has been traditionally employed by man in his

worship of God. The Church has lent her encouragement and patronage to sacred music, and this is especially true of Gregorian chant, which the Church has developed as her own and as being most suitable for use in her solemn public worship. In his encyclical letter on *Sacred Music* Pope Pius XII wrote: 'The beauty and magnificence of its melodies set off and enhance the words of the priest's offering and of the people's praise of God. It has of its nature the ability to lift the thoughts of the faithful up to God, and make the liturgical prayers of the Christian community more living and more fervent. It thus enables everyone to offer his praises and petitions to God, One and Three, with a much greater earnestness and efficacy. Thanks then to sacred music the honour that the Church in union with Christ, its Head, gives to God is increased. There is also an increase in the fruits that the faithful, through the inspiration of music, gather from the liturgy and then show forth in a life and conduct worthy of a Christian.' (Trans. Society of St. Gregory, n. 27) Sacred music is not therefore an accidental ornament that can be dispensed with without more ado. If, as the Pope insists, sacred music gives greater fervour and efficacy to our praise of God, and if it procures an increase in the fruits that the faithful derive from their participation in the liturgy of the Church, then surely it cannot be neglected.

These brief observations on the possibility of change in the liturgy and of the great value of music as an aid to prayer should dispose us to examine a little more attentively the directions of the Holy See.

Just over thirty years ago (December, 1928) Pope Pius XI appealed for a greater use of congregational singing. 'It is truly necessary that the faithful should not assist at the sacred rites as merely detached and silent onlookers, but should be filled with a sense of the beauty of the liturgy and sing alternately with the priest or the *schola cantorum* as the rubrics prescribe. If they do this, we shall no longer have the spectacle of a congregation either not joining at all in the Latin or vernacular prayers of the community, or else contributing only a feeble murmur.' (Constit. *Divini cultus*) After quoting these words of his predecessor, Pius XII added: 'If the congregation pays careful attention to the Mass, that nuptial song of his boundless love which our Saviour sings together with his children whom

he has redeemed with his sacred blood, then surely it cannot keep silent, for "the lover always wants to sing" and according to the ancient proverb, "he who sings well prays twice."' (*Mediator Dei,* n. 204.)

It does not seem possible to disregard the repeated insistence of the Popes that congregational singing at Mass and on other occasions adds greater solemnity to the sacred rites, gives greater glory to God, and enlivens and increases the devotion of the faithful.

SUNG MASS

Restrictions imposed by necessity should not prevent our recognizing the principle that 'the "dialogue" Mass cannot be substituted for the solemn High Mass; this, even though celebrated with only the sacred ministers present, has a dignity all its own by reason of the solemnity of its rites and the splendour of its ceremonies; although such splendour and solemnity are greatly enhanced if, as the Church earnestly desires, a large and devout congregation assists at it.' (*Mediator Dei*, n. 113.) For this reason, the *Instruction* of the Sacred Congregation of Rites, September, 1958, stated that 'care must be taken that the faithful esteem this form of the Mass as they should and participate in it in the proper way.' (n. 24.)

'The *Missa cantata* must also be highly esteemed, because even though the sacred ministers and the full splendour of the ceremonies may be absent, nevertheless it is adorned with the dignity of the chant and sacred music.'

'It is desirable that on Sundays and feasts the parochial or principal Mass be sung.' (n. 26)

English hymns may not be sung during a High Mass or *Missa cantata.* This has been frequently insisted upon by the Holy See (cfr. *Instruction.* n. 14).

'The *Sanctus-Benedictus,* when sung in the Gregorian melodies, are to be sung without interruption, otherwise the *Benedictus* is sung after the Consecration.' (ibid. n. 27 *d*) The postponing of the *Benedictus* is not a matter of choice, and the rule which previously required its postponement has been changed, and replaced by another which says that it must be sung before the Consecration if it is sung in Gregorian.

The correct time for the singing of the Communion antiphon, as mentioned by our correspondent, is treated explicitly in the *Instruction.* 'The Communion antiphon should, strictly speaking, be sung while the priest-celebrant is receiving Holy Communion. But if the faithful are to receive Communion, the singing of the antiphon is begun while the priest distributes Holy Communion. If the Communion antiphon is taken from a psalm, other verses of the psalm may be sung. In this case, the antiphon may be repeated after every one or two verses, and when the distribution of Communion has finished, the psalm is concluded with the *Gloria Patri,* and the antiphon is repeated. If the antiphon is not taken from a psalm, some psalm in keeping with the feast and the liturgical rite may be chosen.

'After the Communion antiphon has been sung, especially when the distribution of Communion requires a long period of time, a Latin motet in keeping with the liturgical rite may also be sung.' (ibid. n. 26*c*)

LOW MASS

When the congregation sing or say in Latin the parts of the Mass proper to them, such as the *Kyrie, Gloria,* &c., or the responses to the Celebrant as *Et cum spiritu tuo,* &c., they are participating *directly* in the sacred rite. During Low Mass, in addition to this *direct* liturgical participation, the faithful may also recite prayers or sing hymns in English (cfr. ibid. n. 14 *b*).

It will be observed that the *Instruction* speaks of these English prayers or hymns as *added* to the Latin responses. The reason being that it is most important to express the unity between the priest-celebrant and the congregation, and the minimum required for this is that the congregation answer the short responses. In this way the danger of two parallel rites, one at the altar and the other in the nave, will be avoided. In the past there have been some deficiencies on this score and these should be adjusted in the light of the more recent directives.

In the second place, it should be noted that the Papal directives speak regularly of the *congregation* doing the singing or reciting the prayers, not simply a choir or a group of singers, although such a group is generally necessary to lead the congregation, and often to sing certain parts beyond the capabilities of the ordinary congregation.

In similar fashion the rubrics of the Restored Order of Holy Week explicitly state that the whole congregation, *omnes*, are to make certain responses. Such a rubric will not be found in the Missal, so we must frankly admit that the Church has here introduced a change, and it is the Church's wish that the congregation should make their voice heard at the proper times.

The third rule about the singing of hymns during Low Mass is that the hymns be really appropriate to the different parts of the Mass (cfr. ibid. n. 33). The appropriateness will apply both to the content of each hymn and to the time when the hymn may be sung.

There are times during the Mass when singing is not allowed. One often finds quoted a rule laid down for Rome, in 1912, which stated: 'During Low Masses, motets may be sung, and the organ played as the rite permits. It is, however, important to observe the rule that voices and organ shall only be heard during those times when the priest is not reciting aloud. . . .' In the light of more recent developments this rule calls for some modifications.

Singing is *not permitted* when the priest is reciting aloud those parts of the Mass which belong specifically to him, namely the Collect, Preface, Postcommunion, Blessing. We should include under the same heading the *Dominus vobiscum* which precedes the above, and the other versicles or conclusions that call for a response from the congregation. To these prayers which the priest-celebrant recites aloud, we must also add several other prayers recited quietly, but which are part of the Mass proper to the celebrant; these are the Secret and the Canon. The faithful may recite the *Pater noster* with the celebrant in Latin, but if they do not do so, then there should be silence until the *Agnus Dei*, except for the responses. As already mentioned the above parts of the Mass are proper to the celebrant, hence it would be incongruous to withdraw attention from him at those times by singing or by congregational prayers or by an extensive commentary.

There are other parts of the Low Mass which the celebrant recites aloud, such as the Epistle, the Gospel, and the *Ite Missa est*. These properly belong the deacon, subdeacon or lector for all of whom the priest-celebrant supplies in the Low Mass. The

readings from the Scriptures are instructional and so it is illogical to prevent their being heard by the congregation. Singing during the Epistle and Gospel is quite wrong. This is borne out by the recommendation of the *Instruction*: 'In Low Masses on Sundays and feasts, it is desirable that the Gospel and also the Epistle should be read by a lector in the vernacular for the benefit of the faithful.' (n. 14 *c*) Further evidence of the mind of the Holy See on the proper appreciation of these readings may be gauged from the permissions which have been granted to French and German-speaking countries allowing the deacon and subdeacon in a High Mass to read the Epistle and Gospel in the vernacular immediately after they have sung them.

Thirdly, there are other parts of the Low Mass which the celebrant recites aloud, as *Kyrie, Gloria, Credo, Sanctus, Agnus Dei.* In a sung Mass these parts properly belong to the congregation. Further, the Introit, Gradual, Alleluia, Offertory verse, and Communion verse are sung by the choir (or by the congregation if they are capable of doing so) in a sung Mass, but they are recited aloud by the celebrant in a Low Mass. In all these parts the celebrant is discharging the duty of the congregation, the parts are not properly his but the people's, hence it is quite in order that the faithful should at these times recite these parts in Latin with the celebrant (cfr. *Instruct.* n. 31 *c-d.* It is at these times, too, that the appropriate hymns may be sung or prayers recited by the congregation. But this calls for some further determination.

The hymns or motets may be in either Latin or English. However, in singing parts of the Mass in Latin care must be taken not to make the Low Mass a hybrid form of sung Mass. The *Gloria* and *Credo,* therefore, should not be sung in Latin during a Low Mass, because their length must delay the celebrant or cause them to be superimposed on parts of the Mass to which they are not appropriate. A short English paraphrase may be recited or sung while the celebrant says the *Gloria* and Creed, if the congregation is not equal to reciting them in Latin. The *Kyrie* may be sung by the congregation, but it must be completed at least before the Collect. The *Sanctus-Benedictus* may be fitted in between the end of the Preface and the Consecration, if sung according to one of the shorter melodies. There should be no singing or organ playing from the Consecration until the

Pater noster. (*Instruct.*, n. 27 *e-f*). The *Agnus Dei* may be sung at the proper time. There must be no singing during the *Confiteor* and *Domine, non sum dignus* before the distribution of Communion to the faithful.

In addition to the above parts of the Ordinary which may be sung, it is permissible to sing a suitable hymn which corresponds to each of the several parts of the Proper of the Mass, namely the Introit, Gradual, Offertory, Communion. These parts are "processional" chants, and they belong to the choir or the congregation. They may be recited by the congregation together with the celebrant (*Instruct.*, 31 *d*), just as they are sung by the choir or congregation in a sung Mass. It is in order, then, to sing a suitable English hymn that will correspond to these chants. The Entrance hymn can cover the entrance of the celebrant and the prayers at the foot of the altar. It should correspond to the general or special theme of the feast, and should cease before the *Kyrie*, so that the congregation may say this with the celebrant. Likewise, a short hymn may fit in between the Epistle and Gospel. This would consist of nothing more than a single stanza, and if it is sung, then it is fitting that the celebrant wait until it is finished before commencing the Gospel.

Rather more time is available for a hymn at the Offertory. As regards the theme of this hymn, it is often stated that the hymn should express the idea of self oblation. But this idea seems unnecessarily restrictive since the theme of the Offertory antiphon, which we suggest the hymn is intended to replace, is much more general. In fact explicit reference to an offering theme is the exception. In a sung Mass the whole or part of the psalm from which the Offertory verse may be taken may be sung, or some selected psalm when the verse is not taken from a psalm, or even a suitable motet may be sung. (cfr. *Instruct.*, n. 27 *b*). It would seem to be sufficient, then, if the hymn sung at the Offertory expresses the theme of the feast or stimulates our sentiments of praise and submission to God.

The distribution of Communion has been traditionally accompanied by singing, as an expression of the festive spirit of the sacred rite. The Restored Order of Holy Week recommended psalms 22, 71, 103, 150 for Maundy Thursday, and

psalm 21 or some of the responsories of Matins for Good Friday. Last year's *Instruction* of the Congregation of Rites suggests the psalm from which the Communion verse may be taken, or another of choice, or a Eucharistic motet (cfr. n. 27 *c*). The singing of an appropriate English hymn or hymns is in keeping with these rules. The singing will commence after the priest (and people) has said the triple *Domine, non sum dignus* and will conclude before the *Dominus vobiscum* preceding the Postcommunion.

The rules for the singing of hymns, even in English, during a Low Mass may be summarized as follows:

NO SINGING during: Collect, Epistle, Gospel, Preface to *Agnus Dei* (except for hymn at Sanctus), *Confiteor* to *Domine, non sum dignus* before people's Communion, and Postcommunion. Included also are the greeting-responses between celebrant and people, as *Dominus vobiscum*, &c.

APPROPRIATE HYMNS MAY BE SUNG at: Entrance (including prayers at foot of altar), Gradual (very short). Offertory (after *Oremus* to Secret).
Sanctus (short melody in Latin or English paraphrase).
Agnus Dei (conclude before *Confiteor*).
Distribution of Holy Communion (conclude before Postcommunion).
End of Mass (after Blessing if Leonine Prayers omitted).

N.B. 1. Hymns should be sung by the congregation, not merely by a group of trained singers.

2. Hymns must not exclude the dialogue of greeting and response between priest and people.

3. Hymns should be appropriate to each part of the Mass as described above.

4. Latin hymns—short melodies of *Kyrie, Sanctus, Agnus Dei* permissible; *Gloria* and *Credo* unsuitable for Low Mass. Latin motets may be used, but in accord with first point above.

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Homiletics

EARLY CHRISTIAN HOMILETICS

3. St. Paul at Pisidian Antioch.

Although Jesus Christ spoke frequently of the universal Kingdom which He founded, the Apostles were slow to understand, or at least to implement, His teachings on this subject. More than ten years elapsed between the command to "Go, make disciples of all nations" and the baptism of Cornelius, the first gentile convert. Understandably perhaps, the Christians of Antioch, living amid gentiles, were more aware of the possibilities of gentile conversion than were their confreres in Palestine. From Antioch Barnabas and Paul were sent out, about 45 A.D. it seems, on an exploratory mission into pagan lands. After a successful mission in the towns and cities of Cyprus, which is described only briefly by St. Luke in Acts 13. 4-11, the missioners crossed into Asia Minor and travelled inland until they reached the principal city of the Pisidian region, also called Antioch. St. Luke's long account of the mission in this city includes the first recorded discourse of St. Paul. (Acts 13.13-52)

"They entered the synagogue upon the sabbath day and took their seat." (v. 14) Since the Jews enjoyed the privilege of being God's chosen people, and since our Lord had limited His mission on earth to the house of Israel, St. Paul certainly felt that the Gospel should be first preached to them. Despite frequent rejection and even persecution, St. Paul continued to recognise this rule of preaching first in the synagogue, if one was to be found in the towns which he visited. In Ephesus, for example, on the third journey, when he was well aware of the difficulty of Jewish conversion, he nevertheless "entered the synagogue, and for three months spoke boldly." (Acts 19.8) On this occasion in Pisidian Antioch Paul and Barnabas were cordially welcomed and invited to address the assembly. This privilege, which our Lord had enjoyed at Nazareth and elsewhere, was normally accorded to learned visitors to the synagogue, especially to those who had recently visited Jerusalem. There was something of the interest with which we hear a pilgrim just back from Rome.

Paul arose to speak on behalf of both. "Men of Israel, and ye that fear God, listen." The latter words refer to the gentiles who

were present. A spirit of proselytism was current among the Jews at this time, as our Lord had taken occasion to note, and they welcomed gentile visitors to attend the synagogue and occupy special places reserved for them. And Jewish monotheism must have provided a welcome resort for many an anguished soul lost amid the contemporary confusion of pagan religion. These gentiles who lingered on the fringe of Judaism often proved to be St. Paul's first converts, and the nucleus of a Christian community.

It seems likely that the Law reading had been from the Book of Exodus, for Paul in his opening words takes up the subject of Israel's election, beginning from the captivity in Egypt. He traces the history of the election very briefly from Moses to David. The content resembles that which Stephen had used, but whereas the martyr, in the vigour of his defence, had made it into a story of Hebrew infidelity, St. Paul is content to lead his hearers to the person of David in whom the great promises were again confirmed. "From his (David's) seed, according to promise God brought to Israel a saviour in Jesus." (v. 23) A wave of scepticism probably swept over the audience at this point: were they to hear another of those messianic claims so common at the time? As a motive of credibility Paul presents the words of John the Baptist: "Behold there cometh after me one, the sandal of whose feet I am not worthy to loose." The motive may mean some adjustment of our thinking. To such an extent is the figure of John overshadowed by Christ in the Gospels that we are often inclined to regard his mission as restricted to the sheltered world of the Jordan Valley. Even the Gospels, in their way, contradict such a view, for in Herod's eyes at least he was a threat. The extent of John's influence is very apparent here. Pisidia was far removed from the Jordan valley, and John had been dead some twenty years. Yet John's words were clearly accepted as prophecy which could not be questioned.

To us who read the Old Testament through the key provided by the New, there is a certain strangeness in this approach of Paul which presents Christ as the culmination of the Old. Yet it was the orthodox apologetic method of the early Church. It was used by Peter and Stephen as well as by Paul, and its traces are easily discerned in St. Matthew's Gospel. Marcion, the second century Gnostic, appears to have been the first who attempted to put a barrier between the Old Testament and the

New. But the Church has never recognised any division here, still less any contradiction. The very term "Bible" reminds us that it is one book.

By the ideal pedagogical route, the Old Testament and John, Paul now comes to Christ. (vv. 26-37) "The dwellers in Jerusalem and their rulers, not knowing Jesus, nor the utterances of the prophets which are read every sabbath, fulfilled them by condemning him, and although they found no cause of death, they asked Pilate that he should be slain." Each of these points, here so briefly summarised, must have been expanded considerably in the original discourse. Perhaps some miracles were cited to prove the authority of Christ's mission. But in our text only one proof is offered, and it has always been the vital one: the resurrection.

St. Paul here says two things about the resurrection: it took place, and, considering the Old Testament evidence, it was only right that it should have taken place. The reality of the resurrection is proved by the evidence of those who saw the risen Jesus. Paul is careful to note that He was seen by those "who had gone up with him from Galilee," and not merely by persons who could have made a mistake. Moreover, He was not merely seen once but "he appeared during many days." It is this type of passage which makes the rationalist position so strange. Had the doctrine of the resurrection appeared later it may have been explicable as the wishful thinking of devoted followers. But on the contrary we find that from the outset the resurrection was preached by Peter and Paul before people who were contemporaries of Christ, and were in a position to question, discuss and investigate the truth of the matter thoroughly with the help of first-hand information.

Three passages are quoted from the Old Testament to show that the resurrection was fitting. The first, "Thou art my Son, to-day have I begotten thee," is from a Psalm which was unanimously regarded as messianic. It is quoted as such by St. Paul, although it contains no verse which could be understood of the resurrection in particular. The other two quotations are closely connected. The first is a verse from Isaiah (55.3) in which the Messiah is spoken of as recipient of the Davidic promises, while the second quotes a particular one of these promises: "Thou wilt not give up thy Holy One to see corruption." (Ps. 15.10) Peter too, in the Pentecost discourse, had taught that this

promise was not completely fulfilled in the person of David. (Acts 2.31) Here again it is interpreted of the resurrection.

The conclusion is characteristic of St. Paul's theology. "In him (Christ) everyone that believeth is justified from all those things from which ye could not be justified by the Law of Moses." (vv. 39) Here is the seed from which the theology of the Epistle to the Romans was to grow: the inadequacy of the Law to save; the necessity of faith; the status "in him" which results from faith and baptism. "Now the justness of God hath been manifested quite apart from the Law, though witnessed to by the Law and the prophets—the justness of God through faith in Jesus Christ, for all who believe." (Rom. 3: 21-22)

The final words of Paul's discourse announce a threat by taking us back to an event in Hebrew history. The Chaldeans had assumed power in Babylon, Juda's Egyptian ally had been routed at Carchemish in 605, yet the rulers and people of Juda continued in their idolatry and political intrigue. They would not believe that national destruction would overtake them. The words quoted from Habacuc are the threat announced by God at that time: "Behold, ye scorners, and marvel and perish, because I work a work in your days, a work which ye will never believe if one declare it to you." (v. 41) They had become classical terms of national menace. By using them in this context St. Paul warns the audience, as John the Baptist and Christ had warned their hearers, that the days of fulfilment were a time of danger as well as of blessing. "Even now the axe is laid unto the root of the trees." (Mt. 3.10) In considering the import of Paul's message, therefore, let the Antiochians bear in mind the weighty consequences of failing to hear God's word.

Although the conservatively minded rulers of the synagogue were not swept away by Paul's eloquence, they were nevertheless sufficiently impressed to invite the visitors to continue their discourse on the following sabbath. A deeper impression was made on more lowly groups: "And when the synagogue broke up many of the Jews and of the worshipping proselytes followed Paul and Barnabas, who spoke to them, urging them to hold fast to the grace of God." (v. 43) The week which followed was certainly a very busy one, and was marked by a remarkable response of gentile interest. "On the next sabbath almost the whole city was gathered together to hear the word of God." If the discourse of the previous week had left the rulers of the synagogue in some doubt, they were now in doubt no longer.

Antioch was a cosmopolitan city, situated at the commerical and military crossroads of Asia Minor. It must have been an assorted crowd indeed which shouldered its way into the synagogue on that sabbath. To the protests of the Jews the answer of Paul and Barnabas was: "We turn to the gentiles." (v. 47) This pattern was repeated frequently during St. Paul's subsequent missions, and on each occasion it must have rent his heart. For he never disguised his love for his people, but was too loyal to his mission ever to compromise on this question of universality. "I speak truth in Christ, I lie not, my conscience bearing me out in the Holy Spirit—I have great sorrow and unceasing grief in my heart. For I could wish to be anathema myself from Christ on behalf of my brethren, my kinsmen according to the flesh, who are Israelites." (Rom. 9: 1-3) Perhaps it was his greatest cross.

B. HEATHER,

St. Columba's College, Springwood, N.S.W.

SHORT NOTICE

MONTHLY MEDITATION: Brief thoughts for the feasts and liturgical seasons, by Rev. Father Edmund, C.P., Dublin: Gill, 1953, (x + 134 pp., 5/-).

"At times a jaded appetite, which would recoil at the sight of a full meal, may be tempted by a dainty snack. It is the same with meditation." We can't always find matter for prayer from the Gospels or books of methodical meditations. This little book aims to provide for such times. It presents, in each meditation, a few simple yet very apt thoughts. These are not set down according to any meditation method, but in a logical, very readable manner.

The sub-title is rather confusing. Strictly speaking, it is true, however the emphasis seems to be on liturgy and I, at any rate, was led to expect a strange confusion, explanations of the liturgy in the form of meditations. Actually there is only one meditation a month on the liturgy and this gives the main theme of the season. The others are on the special devotion for the month, a feast of Our Lord, or the Blessed Virgin, the Passion and on saints. There are seven meditations set out for each month. A good index at the back makes selection easy.

Several of the subjects lay the foundations for very good meditations. For example: in June, on the Sacred Heart, we are presented with the well-known picture of the Heart, surmounted by a cross, encircled by a crown of thorns, and pierced by the wound of the lance. This is then explained. Others possibly are too factual; most people would probably have difficulty in getting prayerful thoughts from them. The subject for April 25th is St. Mark. All we are presented with are a few facts; for instance, his friendship with St. Peter and how he wrote his gospel; the thought suggested being truthfulness.

Prayer is a very personal thing; every person has a way of praying, which is to some extent peculiar to him. Different people find different meditation books helpful. Many should find this small book a welcome contribution.

—P.R.

Notes

NOTICE

The appointment of two Lecturers in Philosophy and a Lecturer in Ethics and Sociology in the Faculty of Theology of Sydney may be made as from the beginning of the academic year, 1960. Applications, together with Testimonials and a Letter from each candidate's Bishop, should reach the President before January 1, 1960.

JAMES MADDEN,
President.

1st October, 1959.

MOTHER CATHERINE McAULEY

The following short biography of Venerated Mother Catherine McAuley, the Foundress of the Irish Sisters of Mercy, is of particular interest coming, as it does, from a Spanish newspaper, where it was published on December 3, 1841, only a few weeks after the death of the foundress.

The article found its way, in 1852, into one of the Spanish records of Prior Garrido of New Norcia from where I am reproducing it translated from the Spanish.

"Mother Catherine McAuley was born in Ireland of Protestant parents. When 15 years old, through causes unforeseen by man but so disposed by Divine Providence, she became a Catholic following a religious discussion on Transubstantiation. Convinced of the truth but not before having consulted and studied the different authors who, according as it suited them, either obscured or altered the truth of the mystery, she renounced Protestantism and gave herself up to a retired life and also to the winning of souls to God.

In 1826, when she thought herself well established on the new faith, she started building with her own money a magnificent house for a convent and, when finished, she retired into it together with some virtuous ladies who had entirely given up the world. In the beginning of 1831, the fact of so many aspirants requesting to be enrolled under her banner impelled the Mother

Foundress, duly authorised by Archbishop Murray to do so, to seek from Pope Pius VIII the approbation of the Rule and Constitutions for a new order under the name of 'Sisters of Mercy.' But the illustrious Pope only permitted for the time being the new foundation.

It was then that this untiring spouse of Jesus Christ began her religious novitiate, as also did all her many postulants until lately our most worthy reigning Pope (Benedictine) Gregory XVI gave his approval to the new order with its Rule and Constitutions.

In less than nine years from the Papal approval, our heroine had the pleasure of seeing her order increased to 14 convents scattered all over England and Ireland with a total number of 150 nuns. Many of these young ladies came from the highest families, and not a few of them had abjured Protestantism in order to dress in the habit and follow the austere life of the Mother Foundress. Even New Zealand is represented amongst the daughters of Catherine McAuley. Only two years ago, a young, virtuous lady arrived from that country with the double purpose of first being received into the order of this modern Teresa and then of returning home with a few of the Sisters as the foundation members of a new convent, or rather a new mission field, in New Zealand.

Mother McAuley's Institute is doubtless of the most pious and sublime ones that there are, its primary objects being to visit the sick, to instruct and prepare them for a happy death, as also to console and feed them and to obtain for them all they need—and all this in the spirit of the greatest charity.

At the convent their main occupation is the education of as many poor girls as would wish to attend their schools. But most creditable of all is that these good Sisters feed and shelter at present 50 unemployed girls until a position is found for them—of course through the Sisters' exertions—as servants of respectable families. In this way this new Institute is conferring on these unhappy girls the greatest blessings especially in capital cities like Dublin where sin takes deeper root than in country towns.

The pecuniary means at the Sisters' disposal in order to meet their heavy expenses implied by their charity, are only the

gratuitous alms from the generous people of Dublin. Having under their charge poor but decent girls, these, they manage, to send two by two from house to house collecting the subscriptions that their many admirers have pledged for the Institute.

An exemplary woman to the last, Mother Catherine McAuley died on November 12, 1841. She was surrounded by all her loving daughters. They all were crying for the loss they were soon to suffer and, while so afflicted, the Mother Foundress with the countenance and the spirit of an angel entrusted them with the care of the Institute and the strict observance of the Rule."

DOM WILLIAM XIMENES, O.S.B.

New Norcia, Western Australia.

Book Reviews

AUSTRALIA: The Catholic Chapter. Rev. James G. Murtagh. Angus and Roberston. Sydney and Melbourne, 1959 (2nd Edition). xx + 251 pp.

A reviewer needs not identify himself with all the conclusions of a book that he describes as interesting and informative; nor does he condone incidental mistakes that creep into a work that is otherwise reliable.

In *Australia: The Catholic Chapter,* Father Murtagh has given us a book which is so full of information and interest that all Catholics who profess to be well-informed—or who would like to be so—could be earnestly encouraged not only to read the book but to keep it constantly at hand for reference.

Throughout there are provocative statements that are open to discussion: we would not wish it otherwise. There are faults of fact that could be criticised because they could have been avoided; but the greatest fault is that so many things are relegated to Notes which somehow or other should have been incorporated in the text. They are full of meat—far too valuable to be by-passed—and the reader should be warned not to neglect them.

Whether unintentionally or by design, the author develops the story in a series of climaxes—each a degree fuller in impact than the last. And, though the picture from 1955 (the date to which the work brings us) is still in the making, we are left in expectancy: looking to the huge possibilities of the next chapter.

From thumbnail sketches of personalities of the earliest days of Catholicism in Australia, Father Murtagh provides more detail of characters like Archdeacon McEncroe and Caroline Chisholm, prominent a hundred years ago; and, when he comes to modern times, he treats us to miniature biographies, especially of Cardinal Moran. Yet, one important adjective cannot pass without challenge. Cardinal Moran was "radical" only in the sense that the Church is radical; there never was a stauncher traditionalist than he. Though he was open to new ideas and his sympathy with the worker of his time was genuinely sincere, his Eminence was constantly aware of danger in a Socialist trend of the Labour movement and until his death in 1911 he warned Catholics to be on their guard against that trend.

Father Murtagh's book is a social history that takes in most of the episodes with which the Catholic body has been concerned, mainly in New South Wales and Victoria. It is a very wide field for survey even though limited to two States and to a period of one hundred and thirty years. But it is a good survey and there is no more important part of it than the chapter called "Pattern for Peace." There we are not merely reading of things that have happened but of things that are happening—things in which we

are vitally interested and on which we cannot be too fully informed.

—J. McG.

* * * * *

A SHEWING OF GOD'S LOVE, by Julian of Norwich. Edited by Sister Anna Maria Reynolds, C.P. (London: Longmans. 1958. 100 pp. 9/6 stg.)

Here is a welcome addition to the *Inner Life* Series being published in a neat format. This particular volume has been edited by a scholarly nun in an English convent; she describes it as a shorter version which she has partially modernized from the original fifteenth century MS of Julian, a devout Ankress of Norwich. Most readers of spiritual classics will be acquainted with the longer version, published in 1932 in the neat little Orchard Series (London: Burns, Oates), prepared by Dom Huddleston, O.S.B. The new edition, published chiefly for lay people, omits none of the essential matter of Julian's teachings and experiences in the ghostly realms of Divine Love. She was a mystic, but the guidance we find in her book of Revelations is homely and practical.

The fifty-six pages of Introduction (these are apart from the 100 pp. already noted) make interesting reading, for here we see Julian in her historical framework of mediaeval England, even though she mentions none of the important events of her day. But documentary evidence is available to show us that she was born in 1342, she was a contemporary of Chaucer and Langland, of Walter Hilton and of the author of *The Cloud of Unknowing,* for she was still living in 1416. The Protestant writer, Evelyn Underhill, does not hesitate to call her, "the first English Woman of letters." And in his valuable book, *The Continuity of English Prose,* the late Professor R. W. Chambers remarks that the prose of Julian's book is "exceedingly beautiful."

In the edition under review, there is of course considerable abridgement compared with Dom Huddleston's edition of eighty chapters; this new edition has twenty-five chapters—and short ones. Nevertheless it is a valuable book, prepared especially for lay-folk; this qualification does not mean that Religious will not enjoy it and find great help in its wisdom, tending ever to peace and union with God.

The frontispiece is a photograph of St. Julian's Church—still to be seen, we presume. At the side is the little anchorhold, with a window opening on the roadway on which many a dusty pilgrim must have passed, pausing for a while at the window to ease a troubled soul. Perhaps it will be a turning point to hear Julian say to him: "Thus I saw that God is our very Peace, and He is our sure Keeper when we are ourselves in unpeace, and He continually worketh to bring us into endless peace."

—M.O.

AND YET SO NEW, by Arnold Lunn. London and New York, 1958. VII-244 pp. Sheed and Ward. 15/-.

On the last page of this book a complete list of Sir Arnold Lunn's books is given, ranging over a period from 1907 to 1958, from a *Guide to Montana* (1907) to *The Bernese Oberland* (1958). The family business accounts for the many travel and guide books, his love of sport for those on mountaineering and ski-ing. Thrown in among them are such titles as *Now I See, Is the Catholic Church Anti-Social?* (With Dr. Coulton), *Difficulties* (With Rev. R. A. Knox) and *The Revolt Against Reason*. The life of this engaging sportsman was changed by his conversion to the Church. His interest in the world and in sport was deepened by his desire to see his fellows reach the truth.

The many who have profited by his books, appreciating his knowledge of the trends of modern thought, together with his clear grasp of the apologetical method, will be interested in this sheaf of essays, striking a sad note as it is his fifty-first book and Belloc gave warning in his grim old age of the terrible brevity of life. Sir Arnold begins with an entrancing essay on Ronald Knox; Memories of Hilaire Belloc is sad reading for those who like to keep the romantic memory of the happy warrior, though no doubt a finer picture of the old warrior is to be found in his lonely old age with the feeling of failure; Sir Arnold Lunn has many acute remarks to make on present day apologetics—the question now is not the infallible pope but the infallible Christ; contraception weighs more in popular interest than St. Cyprian's quarrel with Pope Stephen; he gives some arresting comments on how the normal Catholic defends the Resurrection. Then he is off on another tack—the Spanish War, the beloved mountains, old debating opponents—Joad, Dr. Coulton, Joseph McCabe. In his old age, Belloc said he wrote only one book for love (*The Path To Rome*), the rest for money. Sir Arnold's *And Yet So New* bringing back so many names and memories, one feels, was written for love.

T.V.

* * * * *

THE ACTS OF THE APOSTLES, with Introduction and Commentary by C. C. Martindale, Stonyhurst Scripture Manuals, Longmans, Green and Co., London, 1958, pp. XXXIII & 199. Price, 18/9 (Aust.).

Any publication that leads to a fuller and better understanding of Sacred Scripture is surely self-commendatory. The Stonyhurst Scripture Manuals of the New Testament which have been appearing since 1955 are designed principally for use in England's Catholic schools. The Acts of the Apostles maintains the high standard already set by the earlier manuals dealing with the four Gospels.

The Introduction provides a clear and concise coverage of the most pertinent questions. It is pleasing to note Father Martindale's insistence that the Acts are not intended to be "Lives" of Sts. Peter and Paul, nor merely a history of the early Church—he gives special emphasis to the Book's theological and doctrinal significance. The Introduction also includes a very informative two pages on the Qumran Community, and a useful little map indicating St. Paul's journeys.

The text (Douay version) occupies rather less than half of each page. The rest of the page is devoted to a verse-by-verse commentary that is most illuminating and up-to-date without being excessively long and involved. It is well designed to give the student a sound grasp of the text's meaning.

While primarily intended for school-children, it can be warmly recommended for students of all ages.

—E.B.C.

* * * * *

MOTHER OF THE REDEEMER: Aspects of Doctrine and Devotion; Lectures of Maynooth Union Summer School of 1958, edited by Kevin McNamara; Gill and Son Ltd., Dublin, 1959; xv + 312; 25/-.

In these days of scientific criticism and vital interest in things Mariological, here is a book that deserves the highest recommendation. Produced to meet the needs of those engaged in the active mission who have not the time or opportunity to keep abreast of the immense and growing literature about the Blessed Virgin, it avoids as far as possible "abstract reaches of theological discussion and the intricacies of exegetical controversy." On the other hand it does not abandon strict theological method in its aim to present a solid theological basis for the unique role of Our Blessed Lady in the plan of Redemption. The book does not set out to give equal emphasis to all parts of the tract "De Beata Maria Virgine," but rather to provide the reader envisaged with the fruit of the advances and clarifications in thought about Mary attained in recent years. For example, the chapter on "Our Lady in the New Testament" reserves its exhaustive treatment to recent exegesis on the passages concerning the Annunciation, though it gives at least brief mention to all the Marian texts.

All the chapters of a modern Mariology find their place here: Mary in the Old and New Testaments and in the Patristic Age; Divine Maternity, Perpetual Virginity, Queenship and Relation to the Church. The chapters on the Immaculate Conception and the Assumption by Monsignor H. Francis Davis bear the refreshing clearness and sobriety of Newman's appreciation of the dignity and glory of the Mother of God. The distinctions necessary to the very live problems of Mary's Role

in Redemption and her Mediation of Graces are well drawn, but some readers will be a little disappointed with the extreme conservatism of the view taken here—however, this will please others and the position is quite defensible. It would be well for everyone to supplement this aspect with the reading of a member of the more "advanced" school before committing himself to a position, e.g., Carol, Mariology, Vol. 2; Bruce, 1957, or Laurentin, Queen of Heaven; BOW, 1956. The final chapters on the Meaning of Lourdes and the Doctrinal Content of Irish Marian Devotion suggest guiding principles that serve to link together Marian theology and Marian devotion.

A most pleasing feature of the work is the select and critically annotated bibliographies, and the very informative, well documented foot-notes. Adequate indices of subjects and persons make reference easy. Binding and format are satisfactory.

—P.F.M.

* * * * *

ST. BERNARD OF CLAIRVAUX: An Essay in Biography, by Bruno S. James. London, 1957. Hodder and Stoughton. 192 pp. crown 8vo. 18/9 Aust.

Father James has studied St. Bernard for 30 years and has published a translation of his letters. In this book he tries to give an accurate vivid protrait of Bernard.

He takes a brief glance at the Saint's boyhod and then begins his story. With 30 reluctant friends in tow, Bernard, aged 23, entered the struggling young Cistercian Order.

After this blood-transfusion the Cistercian Order grew amazingly and soon Bernard was sent to found a monastery in the forests at Clairvaux. This task was most difficult. At first the monks had little to live on besides Bernard's faith. But even after the monastic gardens brought more security, the rule maintained the austerity.

The success of the Cistercians aroused the jealousy of the Black monks and caused quarrels between the orders. Bernard was drawn into these and wrote his famous apologia for the Cistercians.

His fame spread quckly and soon he was being called to intervene in disputes all over Europe. Even apart from his habit of forecasting the imminent deaths of his opponents, Bernard must have been a terrible adversary, adroit, fearless and untiring. He out-manoeuvred Abelard, he rebuked kings and popes, and he petitioned four successive Popes to get St. William, Bishop of York, deposed. He was also a peacemaker who reconciled warring armies and did much to heal a schism.

He reached the apogee of his power when, during the reign of Eugenius III, he, a monk in a forest in France, became the

power behind the Pope. His influence declined quickly after the defeat of the 2nd Crusade for he had organised and preached it. He died in 1153 and Father James says that "with his death the Middle Ages went into a slow decline."

This statement indicates the author's main weakness—a tendency to over-state his case. Bernard's death was the end of an era but surely not the beginning of the decline of the Middle Ages. A second flaw in the book is that parts of it are merely loose series of anecdotes. But the author's deep knowledge, clear prose, and quiet humour makes the book a success. The reader feels the charm and magnetism of this wonderful saint.

The book is completed with a bibliography, an index and a handy guide to the works of St. Bernard.

—C.P.D.

* * * * *

LORD THAT I MAY SEE: THE FAITH OF THE CATHOLIC; Dr. N. G. M. Van Doornik, Herder, London; xii + 256; 1956; 15/9.

This book is designed to meet the needs of those who have received an ordinary religious education of school standard, but who now need a deeper and wider understanding of the faith they profess. It follows that as knowledge and experience of life increase, the knowledge of the Catholic faith must grow proportionately. You may answer the question of a child by the answer given in the catechism, and the child will ask no further. But not so the business man, the worker, the clerk, the shop-assistant or the fifteen-year-old factory hand or girl in a workshop. They are faced with questions that shake all their previous notions, and without a deeper knowledge of their faith than that of the primary school, they are helpless.

The "grown-up" Catholic is one who *lives* his faith; but action that is to be effective and sustained must be founded on adequate knowledge. To impart a deeper knowledge of the truth, and the beauty of the Catholic faith and the great happiness to be gained therein, is the purpose of this book. A secondary aim is to provide an introduction for interested non-Catholics to "the curious phenomena in the world which is called the 'Roman Catholic Church.'"

Part One deals with the Foundation of the Kingdom—the power and love of God, and man's relation with Him; the creation and fall; the Messiah; the redemption; the Holy Ghost, the foundation of the Church, its development and present form. Part Two describes the Kingdom on earth—grace: the sacraments (with sections on the liturgy and sacramentals) baptism, confirmation, theological virtues, moral virtues—towards a more intimate union with God: prayer, Eucharist, Mass; Sin and the

ten commandments; penance, priesthood, marriage, extreme unction. Part Three treats of the Kingdom in Heaven—the glorification of man and the glorification of the Kingdom: purgatory, everlasting happiness, the saints, the Blesed Virgin, the resurrection and the last judgement.

We thought it useful to reproduce the table of contents in some detail in order to show the excellent arrangement of the matter—particular note should be taken on the correspondence of the order of presentation with the progressive plan of divine revelation: this is truly the ideal of modern catechetics. The virtues and commandments are carefully integrated into the develpment of the sacramental and liturgical life of the Church.

Within the short compass of the book and bearing in mind those for whom it is intended, the treatment of the individual subjects is satisfactory and sound. The author makes good use of the Gospel presentation and has a eye for practical and psychological problems. Though the development of the matter is suited for those with only an elementary religious knowledge, yet the book contains sufficient detailed information to make a second reading and then a detailed study profitable. The language used is at times a little too technical and condensed for the reader envisaged, but a simple explanation by one better instructed should easily solve this difficulty.

—P.F.M.

General Index

Contents of Volume XXXVI.

OFFICIAL DOCUMENTS

(Rev. William Leonard, D.D., D.S.S.)

Communists, Votes given by Catholics to parties associated with 186

Devotion to Divine Mercy in the forms proposed by Sister Faustina Kowalski, Prohibition of 103

G. Taddei, Warning about 274

H. Dumery, Certain books of, Condemned 273

Homily of Pope on taking possession of the Lateran Basilica 91

Homily delivered by Pope (Nov. 4, 1958) 8

Indulgences, Apostolic 187

Invocation: "Jesus, King of Love, I have confidence in your merciful love," Indulgences attached to 187

Papal Address at Lateran Athenaeum 97

Papal Allocution at Pentecost (May 17, 1959) 272

Papal Exhortation to Venetian Clergy gathered to venerate the remains of St. Piux X. 265

Pope John XXIII, First Radio Message 4

Queensland, Papal Letter on Centenary 188

Roman Synod and Oecumenical Council, Papal Allocution on 177

Rosary, Indulgences gained by Radio recital of 186

Supreme Pontificate, Acceptance of, by Cardinal Roncalli 3

Venetian Pilgrims, Papal Allocution to 181

ARTICLES.

Archdeacon McEncroe on Norfolk Island, 1838-42, (R. A. Daly, M.Sc.Agr) 285

Beginnings of the Church in Queensland (Right Rev. Mgr. C. Roberts, D.D.) 276

The Date of the Last Supper: A New Hypothesis, I, II, III, (Rev. Jerome Crowe, C.P.) 12, 104, 202

The Effects of Confirmation: Recent Controversies. (Rev. Clement Tierney, D.D.). 190

Melbourne Catholicism before Bishop Goold 1836-1848 (Timothy Suttor, M.A.) 24

The Nature of the Power to confirm on the part of the Extraordinary Minister. (Rev. Thomas A. Wassmer 110

MORAL THEOLOGY

(Right Rev. Mgr. James Madden, D.D.).

Casus de Vita Coniugali. 218

Confirmation, Obligation of pastor to administer in danger of death 213

Non-Catholic, Funeral Service for 134

Marriage Cases. Competency of the State to determine 221

Marriage, Mixed, Cautiones 136

Mass Stipends 135

Mass without Altar Stone 128

Medical Problems, Some 35

Office, Divine, Dispensation from when binating 130

Patient, Duty to inform on imminent death 217

Sacraments, Administering of, to an unknown dying person 315

Venial Sin and Sixth Commandment 306

CANON LAW

(Very Rev. Mgr. G. C. Gallen, P.C., D.C.L.)

Baptism, Prospective convert as sponsor 324
Baptism, Stranger as sponsor 320
Baptismal sponsors by proxy, Questions concerning 225
Legal Infamy, Obligation of offender to seek dispensation from penalty of 146
Legal Infamy, Obligation to notify offender of penalty, 139
Parishes in Australia, Status of 42

LITURGY

(Rev. Patrick Murphy, D.D.)

Baptism and Extreme Unction, Supplying ceremonies of 231
Baptismal Font, Incensation of 234
Baptismal Font Removing surplus oil 233
Benediction, Rubric at 235
Mass, English Hymns during 326
Mass without a server 235
Masses, Ferial, during Lent, 70
Sacred Music and Liturgy, Instruction of Sacred Congregation of Rites 60

HOMILETICS.

(Rev. Bede Heather, S.T.L., L.S.S.)

Christ, Our Life 72
St. Paul at Pisidian Antioch 355
St. Peter's Discourse at Pentecost 149
St. Stephen's Defence (Acts 7:2-53) 237

NOTES.

A New Theological Series. (Most Rev. Justin D. Simonds) 78
Mother Catherine McAuley. (Dom William Ximenes, O.S.B.) 340
Napoleon's Divorce (Rev. T. Veech) 161
Subject for an author (Rev. T. Veech) 253
Faith and Modern Thought, (The Rev. Francis Mecham, M.A.) 242
Tradition at the Council of Trent (Very Rev. V. Moran, S.J.) 155

BOOK REVIEWS

Acts of the Apostles, The (Martindale) 345
And Yet So New (Lunn) 345
Australia: The Catholic Chapter (Murtagh) 343
Benedictines of the Sylvestrine Congregation, The 103
Big Sycamore, The (Brady) 275
Christ, Our Lady and the Church (Congar) 168
Christianity and American Freemasonry (Whalen) 261
Conquest of Anxiety, The (Herzog-Durck) 175
Dante Lights the Way (Fox) 170
Diary of a Medical Missionary, The 41
Gibbon and Rome (Oliver) 262
Gift of God, The (McMahon) 167
Guide for Religious Administrators (Hopper) 256
Guide to the City of God, A (Versfeld) 83
Ideals to Live by (Nash) 255
Lapsed, The (St. Cyprian) 256
Late Dawn (Vandon) 71
Let Dons Delight (Knox) 88
Life and Its Origin (Fothergill) 259
Literary Distractions (Knox) 89
Living the Interior Life (Meyer) 262
Lord, That I May See (Van Doornik) 348
Love the Lord Thy God (Colin) 87
Man and Woman (Gagern) 174
Meet St. Teresa (Kelly) 168
Mercy unto Thousands (Degnan) 84
Monthly Meditation (Edmund) 339
Mother of the Redeemer (Ed. McNamara) 346
New Creation, A (Brunner) 82
Our Lady, Queen of the Religious Life (Colin) 263
Practice of the Rule (Colin) 173
Pray the Mass (McMahon) 82

Primacy of Love, The (Adam) 230
Proximate Aim of Education, The (O'Brien) 257
Roots of the Reformation, The (Adam) 77
Saint A Day, A (Bittle) 59
St. Augustine (Marrou) 84
St. Bernard of Clairvaux (James) 347
Saint Paul and the Mystery of Christ (Tresmontant) 169
St. Vincent De Paul (Woodgate) 86
Science and Metaphysics (Russell) 259
Shewing of God's Love, A (Julian of Norwich) 344
Theology for Beginners (Sheed) 171
To Marry with Love (Baldwin) 236
Towards Christian Unity in Canada (Beaubien) 175
Unity of the Catholic Church, The (St. Cyprian) 256
Whitehead's Philosophy of Physics (Bright) 259
Year Made Holy, The (Premm) 154